

NIPHAL id. Prov. 27:6, "abundant (i. e. many, frequent) are the kisses of an enemy." Opp. to, "faithful are the wounds of a friend."

HIPHIL, to multiply, to accumulate, Eze. 35:13, וְהִתְרַבְּתָם עָלַי דְּבָרַיִם "you have multiplied against me words," sc. impudent, impious words. Compare No. 2.

Derivatives, עֲתָרַת and pr. n. עֲתָר.

עֲתָר m.—(1) *incense, odoriferous smoke*,

Eze. 8:11, as rightly rendered by the LXX., Vulg. Ch., Syr. Others render it a multitude, comparing the root No. II.

(2) *a worshipper* of God, Zeph. 3:10.

עֲתָר ("plenty," "abundance"), [Ether] pr. n. of a town in the tribe of Simeon, Josh. 15:42. 19:7.

עֲתָרָת f. *riches, abundance*, Jer. 33:6. See the root No. II.

פ

פ the seventeenth letter of the Hebrew alphabet, used as a numeral for *eighty*. The name of this letter probably signified a *mouth*, i. q. פֶּה. As to its pronunciation, see Lehrg. pp. 20, 21, where there is a refutation of the opinion of those who hold that **פ**, when dageshed, was not pronounced *p* by the Hebrews. It is interchanged principally with the other labials, **ב** and **מ**, which see.

פֶּה i. q. פֹּה (which see), adv. *here*, Job 38:11.

פָּחַח a root not used in Kal, which had, I have no doubt, the signification, to *BLOW*, like the kindred פָּחַח, פָּחַח, also פֹּחַח, פֹּחַח, all of which are onomatopoeic, and imitate the sound of blowing. Hence π. λεγόμεν.—

HIPHIL, Deut. 32:26, אֶפְחָחֵם "I will blow them away," i. e. scatter them as with the wind. LXX. διασπερῶ αὐτούς. I formerly compared Arab, فَا, which has the signification of splitting, cleaving, i. q. قطع and شق; but I rely more on the internal nature and mutual relationship of roots, than on the Arabic usage, however suitable.

[Hence the following word; also in Thes. פָּחַח and its derivatives.]

פָּאָר constr. פָּאָר f.—(1) *a quarter of the heaven* (prop. wind, so called from its blowing, compare in Targg. אַרְבַּע רִיחֵין four winds, for Hebr. אַרְבַּע קְנִפּוֹת הָאָרֶץ Eze. 7:2, compare 37:9; 42:20. פָּאָרִים the west quarter, Josh. 18:14; פָּאָרִית the north quarter, Ex. 26:18, 20. Hence—

(2) *side, region*, Jer. 48:45, פָּאָרִית מוֹאָב "region of Moab." Dual const. state פָּאָרִית מוֹאָב "both sides of Moab," Num. 24:17, compare יְרֵכֵיהֶם, יְרֵכֵי.

(3) *a corner*, as of a field. Lev. 19:9; of a bed, Am. 3:12. הַקֹּנֶן פָּאָרִית the corner or extremity of the

beard, the hairs upon the cheeks and before the ears, Badensbart, whiskers, as the Jewish doctors rightly explain, Levit. 19:27; 21:5. It was prohibited to shave them; and the Arabian nations shaving them (like the Egyptians), are called in reproach, קְצוּצֵי פִתָּי (men) with the whiskers cut off, Jerem. 9:25; 25:23; 49:32.

פָּאָה an unused root.—(1) to have the mouth full, to swallow down. (Arab. فَا to have the mouth full of food; Æth. ተፈለፀ: to have in the mouth a morsel, lump, ፈለፀ: morsel, lump; περισσίμων? It is one of the roots ending in *m* which express sounds uttered with the mouth shut. Cognate is فَم to understand, prop. to be imbued with.) Hence פָּאָה (for פָּאָה) mouth.

(2) Arab. فَم to be fat (of the same stock appears to be the Sanscr. pīna, fat, पिमेली, पिमेली, opimus, pinguis). Hence n. פָּמָה.

I. פָּאָר not used in Kal, TO BE BEAUTIFUL, ORNAMENTED, prop. apparently used of the rosiness and heat of the face (see פָּאָרִית, פָּאָרִית, compare Arab. فَا Med. Waw, to boil up, to be hot, glowing heat); hence to be proud (which, in Arabic, is expressed by a hardened guttural, فَا to glory, to boast).

PIEL פָּאָר—(1) to adorn, e.g. the sanctuary, Isa. 60:7, 13; the people of God, Isa. 55:5; to bestow aid upon the poor, Ps. 149:4 (compare ornare beneficis).

(2) denom. from פָּאָרִית to examine the boughs, in order to glean them, Deu. 24:20.

HITHPAEL—(1) to be adorned, honoured, as a people by Jehovah, Isa. 60:21; 61:3; to glorify

oneself, as God in bestowing favours on his people, followed by פ Isa. 44:23; 49:3.

(2) to *boast*, followed by אל *against* any one, Jud. 7:2; Isa. 10:15.

Derivatives, פאר, פאר, פאר, פאר, פאר. [פאר, פאר].

II. פאר (kindred to פאר) TO DIG, TO BORE, especially in the earth. Arab. ⁵⁻فَار to dig down and hide under the earth. Hence פאר for פאר (Arab. ⁵⁻فَار) a mouse, פאר pr.n. of a region abounding in caverns. To this root I refer—

HITHPAEL — הִתְפַּאֵר to *explain*, to *declare oneself* (compare significations used figuratively in the same manner under the word פאר No. 2, and נקב No. 2). Ex. 8:5, הִתְפַּאֵר עָלַי לְמַתִּי וְנָרָא “declare to me when,” etc.; in which words the particle על (of which the sacred writer has made a delicate use) implies a command. Well rendered by the LXX. *ράξαι πρὸς με*. Vulg. *constitue mihi, quando*, etc. But the Hebrews themselves, and many more recent writers, *glory over me* (in saying) *when I shall intreat for thee*; and this they explain, I give thee this honour that thou mayest set me a day when, etc.; every one must see that this is very harsh and arbitrary.

פאר masc. *an ornament, a tiara, a turban*, Eze. 24:17, 23; of priests, Ex. 39:28; of a bridegroom, Isa. 61:10; Eze. 24:17; of women, Isaiah 3:30.

פאר (in the Syrian form for פאר) Eze. 17:6; 31:5, seqq. and פאר (for פאר) Isa. 10:33; fem. *foliage* (prop. *glory*) of a tree. Plural with suffix פאר for פאר Eze. 31:8. Comp. פאר No. 2.

פאר (for פאר, from the root פאר) m. *warmth*, hence *ruddy glow, brightness of face* (i. q. פאר), comp. פאר No. I, Kal. Joel 2:6, פאר קבצו פאר, “all faces withdraw brightness,” i. e. grow pale with terror, Nah. 2:11. (Comp. Joel 2:10; 4:15).

פאר (prob. a region [“abounding in foliage, from the root, No. I, or”] abounding in caverns, see the root, No. II.), [Paran], pr. n. of an uncultured and mountainous region lying between Arabia Petrea, Palestine, and Idumaea, Gen. 21:21; Num. 10:12; 13:3, 26; Deut. 1:1; 1 Sa. 25:1; 1 Ki. 11:18; and more fully called הר פאר Hab. 3:3; פאר Deu. 33:2; it appears to be the same as אֵשׁ-עַל-הַפְּדֹרָר i. e. “the grove of Paran which is over the desert,” i. e. to the north of the desert. In that part Josephus mentions the valley of Pharan abounding in caverns,

Bell. Jud. iv. 9, § 4. Altogether different from this is the region and valley of *Feiran* (فيران), near Mount Sinai (these were confounded even by Niebuhr, Descr. of Arabia, p. 402), as was long ago observed by Makrizi; see the passage in Burckhardt's Travels in Syria, p. 974, 1080, Germ. ed. (This is also cited by Winer, p. 763; but he does not correct the error pointed out.)

פאר pl. פרים *unripe figs*, which hang on the tree through the winter; *grossi, grossuli*, Cant. 2:13; LXX. ὄλκιστοι. From the root—

פאר Arab. ⁵⁻فَج Conj. VII. TO BE CRUDE, IMMATURE, Syriac ⁵⁻ܦܚܝܝܡ immature, acid. The primary idea appears to be that of *cold*, see the kindred root פאר.

פאר masc. something *fætid, unclean, abominable*, i. q. פשע; used of food, Levit. 7:18; 19:7; פאר פשע *unclean flesh*, Eze. 4:14; plur. פורים *unclean meats*, Isa. 65:4.

פאר an unused root; Talmud. Piel to render *fætid*. Hithpael, to be made *fætid*. Arab. and Æth. (2 and 11 being interchanged), ⁵⁻فَجَل to be *fætid*, used of food; ⁵⁻فَجَل to be *impure*. Hence פורים.

פגע—(1) TO STRIKE UPON, or against, *pepigit*, *stossen, schlagen*. (I have used this Latin word on purpose because it is of the same stock; compare also the kindred *pax* for *pacs, paciscor*, Greek *πηγνύω*, Germ. *pothen*, and those which are allied to this, *boten, Boct*, from the idea of striking or pushing. Of the same termination is the root פגע; compare פגע and פגע). Followed by פגע to *strike upon* any person or thing (*auf, an etwas stoßen*), whether of set purpose or accidentally, whether violently or lightly; hence—(a) to *rush* on any one with hostile violence, 1 Sam. 22:17, 18; Ruth 2:22; especially in order to kill; hence to *kill, to slay*, Jud. 8:21; 15:12; 2 Sam. 1:15. Once followed by an acc. of person and פגע of thing; Ex. 5:3, ⁵⁻פגעו בְּדָרְךָ “lest he fall upon us with the pestilence.”—(b) in a good sense to *assail* any one with petitions, to *urge* him; followed by פגע Ruth 1:16; Jer. 7:16; 27:18; Job 21:15; and פגע of the person for whom any one asks or intercedes, Gen. 23:8.—(c) to *light upon* any one, to *meet* with him, followed by פגע Gen. 28:11; 32:2; Num. 35:19, 21 (also with an acc. Ex. 23:4; 1 Sa. 10:5; Am. 5:19).—(d) to *reach* to any one, followed by פגע Josh. 16:7;

17:10; 19:1, 22, 26, 27, 34 (followed by **אֵל** Josh. 19:11).

(2) to strike a covenant with any one, *pactus est* (from *paciscor*), to make peace with him, followed by **אֵת**. I now consider that two passages in Isaiah should be thus explained, which have been variously treated by interpreters; Isa. 64:4, **פָּנַעְתָּ אִתּוֹ שָׁלֹמִים וְעִשָׂה** **פָּנַעְתָּ אִתּוֹ שָׁלֹמִים** "thou makest peace with him who rejoiceth to work righteousness," i. e. thou art in league with the man who loves justice, and thou delightest in him; similar is **אִישׁ נְלֹכֵךְ אִישׁ בְּרִיתוֹ** Without **אֵת** Isa. 47:3, "I will take vengeance **אֶדְמֶנּוּ אֶתְּכֶם** and will not make peace with any man," I will grant peace to none till all are destroyed. The signification of striking is referred to that of making peace, as shewn by the Latin words *pango*, *paciscor*, and also by the Heb. and Arabic **فَضَى** (Isa. 2:6), **فَضَى** and Lat. *ferire*, *percutere* *sedes*.

HIPHIL—(1) causat. of Kal No. 1, a, to cause anything to fall upon any one. Isa. 53:6, **הִפְּנִיעַ בּוֹ** **אֵת עוֹן כָּלֵנוּ** "he caused to fall upon him the iniquity of us all."

(2) causat. of Kal No. 1, b, to cause to supplicate. Jer. 15:11, **הִפְּנִיעִי קֶדֶד... אֶת־הָאֵלִים** "I will make the enemy to make supplication to thee." So (following the Chaldee), Lud. de Dieu, Rosenm.

(3) intrans.—(a) i. q. Kal No. 1, a, to invade. Part. **מַפְּנִיעַ** *assailant, enemy*, Job 36:32.—(b) i. q. Kal No. 1, b, to assail any one with prayers; followed by **אֵת** Jer. 36:25; also followed by **לְ** of the person for whom intercession is made, Isa. 53:12; absol. Isa. 59:16.

Derivative **מַפְּנִיעַ** and—

פָּנַע m. what happens to any one, *incident, event, chance*, Eccl. 9:11; unhappy (with the addition of **רָע**), 1 Ki. 5:18.

פָּנַעֲאֵל ("fortune of God"), [*Pagiel*], pr. n. of the captain of the tribe of Asher, Numbers 1:13; 2:27.

פָּגַר not used in Kal. PIEL, TO BE EXHAUSTED, VOID OF STRENGTH, 1 Sam. 30:10, 21 (Talmud. to be lazy, at ease; Syr. **ܦܓܪܐ** (the letters **ܦ** and **ܓ** being interchanged), to be attenuated; **ܦܓܪܐ** weak, wearied. Also the Lat. *piger*. The primary stock of both words **פָּגַר** and *piger*, is **פָּגַר**; compare **פִּיגַת**, *piglet*). Hence—

פָּגַר plur. constr. **פָּגִיר** m., a carcase, dead body, whether of man or of beasts, Gen. 15:11; Isa. 14:19; 1 Sam. 17:46; and frequently. Once with the ad-

dition of **חַי** Isa. 37:36 (compare Syr. **ܦܓܪܐ** used of the body even when living). Metaph. **פָּגַר** **בְּגִידֵיכֶם** *carcasses*, i. e. ruins of your idols, Lev. 26:30.

פָּגַשׁ fut **פָּגַשׁ** (kindred to the roots **פָּגַע** and **פָּגַע**)—

(1) TO RUSH upon any one, TO ATTACK, with an acc., Ex. 4:24; Hos. 13:8.

(2) to meet with any one; followed by an acc., Gen. 32:18; 33:8; Ex. 4:27; Isa. 34:14; followed by **אֵת** Prov. 17:12.

NIPHAL, recipr. to meet one with another, Psalm 85:11; Prov. 22:2.

PIEL, to light upon any thing, Job 5:14.

פָּדַר an unused root.—(1) prop. to cut, to cut up, to separate; cogn. to **פָּדַר** No. I., which see; (Arab. **فَدَرَ** V. X., to be alone, separated; in the Indo-germanic languages, Sanscr. *pat*, to cleave; Lat. *pando*, *findo*).

(2) specially to plow; whence **פָּדָא** a plough-ox; and **פָּדָא** a yoke of oxen, plough; Syr. and Chald. **ܦܕܐ** id. **ܦܕܐ** field, plain. [This is called in Thea. "an uncertain root"].

Derivative **פָּדָא**.

פָּדַה TO LOOSE (pr. by cutting; *loſſchneiden*; cogn. to the verb **פָּדַר**); hence—(1) to redeem by paying a price (Arab. **فَدَا**), Exod. 13:13; followed by **אֵת** of the price; as Exod. 34:20, **וְפָדַתְּ בְּכֶשֶׂת הַבְּרִית הַשְּׂמֹרָה** "the firstborn of an ass thou shalt redeem with a sheep."

(2) to let go, as a priest (a firstling), Nu. 18:15, 16, 17.

(3) to set free, e. g. from servitude, Deut. 7:8; 13:6; Jer. 15:21; 31:11; to preserve, to deliver life from danger, Psa. 34:23; followed by **אֵת** 2 Sam. 4:9; 1 Ki. 1:29; Job 6:23; **אֵת** (in danger), Job 5:22.

NIPHAL, pass. of No. 1, Lev. 19:20; of No. 3, Isa. 1:27.

HIPHIL **הִפְּדִיה**, causat. of Kal No. 1; Exod. 21:8.

HOPHAL, pass. inf. absol. **הִפְּדִיה** Lev. 19:20.

Derivatives, **פָּדִי-מִן־הָאֵל**.

פָּדָהֶם ("whom God preserved" [redeemed]), [*Pedahel*], pr. n. m., Num. 34:28.

פָּדָהֶזֶר ("whom the rock (i. e. God) preserved" [redeemed]), [*Pedahzur*], pr. n. m., Num. 1:10; 2:20.

פָּדִי only in plur. **פָּדִיִּים** price of redemption, Num. 3:46, seqq.; 18:16. Elsewhere **פָּדִיִּים** part. pass. plur. are the preserved [redeemed], Isaiah 35:10; 51:11.

פֶּרֶן ("liberation," [redemption]), [Padon], pr. n. m. Ezr. 2:44; Neh. 7:47.

פֶּרֶת f.—(1) *division, distinction* (from the primary sense of cutting). Ex. 8:19. LXX. διαστολή. Vulg. *divisio*. Aben Ezra, פֶּרֶת. Compare Muntinghe in Diss. Lugdd. p. 1154.

(2) *liberation [redemption]*, Psalm 111:9; 130:7; Isa. 50:2.

פֶּרֶה ("whom Jehovah preserved" [redeemed]), [Pedaiak], pr. n. m.—(1) the father-in-law of king Josiah, 2 Kings 23:36.—(2) 1 Chron. 3:18.—(3) Neh. 3:25.—(4) Neh. 11:7.—(5) Neh. 8:4; 13:13.

פֶּרֶה (id.) pr. n. m. 1 Ch. 27:20.

פֶּרֶיו m. Nu. 3:49, and פֶּרֶן Ex. 21:30; Psal. 49:9, *price of redemption*, λύτρον.

[פֶּרֶן] a root inserted in Thes. from which to derive פֶּרֶן and פֶּרֶן.]

פֶּרֶן m. a *field, plain* (comp. Hos. 12:13, where it is expressed by the word פֶּלֶא) from the root פֶּרֶן No. 2. Hence פֶּרֶן אֲרָם the plain, or plain region of Syria [Padan-Aram], i. e. Mesopotamia, with the desert to the west of the Euphrates, opp. to the mountainous region by the Mediterranean Sea, Gen. 31:18; 28:2, seqq.; simply פֶּרֶן Gen. 48:7. With ה local פֶּרֶן אֲרָם Gen. 28:2, 5, 6.

פֶּרֶה i. q. פֶּרֶה TO LIBERATE, SET FREE, απ. λεγόμεν. Job 33:24, פֶּרֶהוּ "set him free." But five MSS. (two Kenn., three Ross.) read פֶּרֶהוּ with the same sense, and such a root as פֶּרֶה is void of all certain authority.

פֶּרֶר an unused root, which seems to have had the sense of *nourishing, fattening*. Comp. Arab.

(r and n being interchanged) فَرَن to fatten cattle, and more frequently بَدَن to become fat, thick, بَدَن fatness. (In the Indo-Germanic languages compare Gutter, English *food, fodder*, Mediæval Lat. *fodrum*, and fett, English *fat*, Icelandic *fair*, from the stock *foeden*, to nourish. The primary root is *fad*, to which r is added in many forms; compare *pita, pater; pigeo, piger*, (פֶּנֶר, פֶּנֶר.) Hence—

פֶּרֶר m. with suff. פֶּרֶר *fat*, Lev. 1:8, 12; 8:20.

פֶּה const. פֶּה, with suff. פֶּה (my mouth), פֶּה, פֶּה, פֶּה, poet. פֶּה pl. פֶּה 1 Sa. 13:21, and פֶּה Prov 5:4 (both cf. signif. 3).

(1) *the mouth*. (Arab. فَوْهَة, فَم, فَمَة, const.

فَو, Eth. ለፍ; id. The Hebrew form פֶּה is for פֶּה, like פֶּה for פֶּה, whence the fem. פֶּה; const. פֶּה for פֶּה. The root פֶּה, like פֶּה, פֶּה, and Med.

quiesc. פֶּה, פֶּה, פֶּה, פֶּה had the sense of blowing, breathing, and the mouth is so called from the idea of breathing. [In Thes. from פֶּה.] It is used of the mouth of animals (and even of the beak of a bird, Gen. 8:11; Isa. 10:14); of men, Exod. 4:11; especially as being the organ of speech. To speak פֶּה מִפֶּה מִפֶּה, without any one between, Numbers 12:8; פֶּה אֶחָד with one mouth, with one voice, Josh. 9:2. Job 19:16, פֶּה אֶחָד "with (all) my mouth," i. e. with the loudest voice that I can. Meton. for an orator, spokesman, messenger, Ex. 4:16 (comp. פֶּה אֶחָד, commandment, Ecc. 8:2, פֶּה אֶחָד "keep the commandment of the king." Hence פֶּה אֶחָד by the command of, see below. More rarely the mouth as the organ of taste, hence Gen. 25:28, "venison (was) פֶּה in his mouth," i. e. he liked its taste. Comp. פֶּה, פֶּה. The signification of mouth is variously applied to inanimate things. It is—

(2) *the mouth, opening* of a bag, Gen. 42:27; of a well, Gen. 29:2; entrance of a city, Prov. 8:3; of Hades, Ps. 141:7.

(3) *an edge* (a figure taken from the teeth, and the idea of biting), especially in the phrase פֶּה לִפְתָּח to smite with the edge of the sword (see פֶּה). Plur. (see above) the edge (of instruments of iron), 1 Sa. 13:21; Prov. 5:4. See פֶּה פֶּה.

(4) *edge, border* (from its similarity to a lip), as of a garment, Ps. 133:2; Job 30:18; of the sea, Prov. 8:29. פֶּה לִפְתָּח 2 Kings 10:21; 21:16; and פֶּה אֶחָד Ezr. 9:11, from one edge to the other.

(5) *part, portion* (prop. as much food as any one can take in his mouth, comp. פֶּה No. 7, a portion which can be taken in the hand, a handful, Deut. 21:17, פֶּה שְׁנַיִם "two parts," i. e. double; 2 Ki. 2:9; also *two* (third) *parts*, Zec. 13:8.

With prepositions it mostly becomes a particle—

(1) פֶּה—(a) *according to the commandment of* 1 Ch. 12:23.—(b) *according to the rate of* (nach Aussage), *at the rate of*, or *proportion, according to*, Lev. 25:52, פֶּה שְׁנַיִם "according to his years;" Num. 6:21; 7:5, 8; 35:8.—(c) i. q. פֶּה like as, like, Job 33:6, פֶּה אֶחָד "I, even as thou (am created) by God."—(d) פֶּה אֶחָד conj. *according as, even as*, Mal. 2:9; and without פֶּה *so that*, Zech. 2:4.

(2) פֶּה i. q. פֶּה (see פֶּה A, 9)—(a) *at the rate of*,

according to, Ex. 12:4; Gen. 47:12, לְפִי הַטָּף "according to the number of the family;" Hos. 10:12, "sow ye according to justice, וְקָצְרֵי לְפִי חֶסֶד and ye shall reap according to mercy." — (b) followed by an inf. *when* (i. q. ? followed by an inf. No. 7), Num. 9:17; Jer. 29:10.

(3) פִּי according to the commandment, order of any one, Genesis 45:21; Num. 3:16, 39, 51; Job 39:27; by the authority of any one, Deut. 17:6; hence i. q. לְפִי, קָסִי at the rate of, according to, Am. 6:5; Pro. 22:6. עַל־פִּי הַדְּבָרִים according to the thing itself, i. e. as the thing was, according to the truth of the matter, Gen. 43:7.

פָּה (prob. contr. from פָּהוּ, פָּהוּ in this, or that, sc. place, like פָּה for פָּהוּ; as to *p* for *b*, compare Arab.

فِي formed from (בִּי): adv. of place.

(1) here, in this place, Gen. 19:12; 22:5; 40:15; Num. 22:8; and often. More rarely—

(2) hither, 1 Sam. 16:11; Ezr. 4:2. מִפֶּה and מִפֹּה hence, Ezek. 40:21, 26, 34, 37. מִפֶּה... מִפֹּה hence... thence, Eze. 40:10, 12, 21; 41:2. As to אִפֶּה, see that word. — Once פֶּה (which see).

פִּוּאָה (perhaps Arab. فَمَّة "mouth"), [Pual], pr. n. m.—(1) of a son of Issachar, 1 Ch. 7:1, for which there is Gen. 46:13; Num. 26:23 פִּוּיָה.—(2) Jud. 10:1.

פָּרִיז—(1) TO BE COLD, to be void of vital warmth. Syr. and Arab. id. The primary idea is that of rigidity; as frigid things are rigid. In Greek πηγρῦν to be rigid, and πρῖον; in Latin, *pigeo, rigeo, frigeo*. Gen. 45:26, וְיָקֵן לְבֹ, "but his heart was cold," was not warmed or moved with joy. Figuratively applied to indolence or torpor, Ps. 77:3; Hab. 1:4, "the law is torpid."

NIPHAL, to be torpid, Ps. 38:9.

Derivatives, הִפְּזִיָה, and —

פִּוּגָה f. rest, cessation, Lam. 2:18.

פִּיר see פִּיר.

פָּחַח i. q. נָפַח (which see), TO BREATHE, TO BLOW.

(Arab. فاح and فاح to exhale odour, to be fragrant.)

Cant. 2:17, עַד שֶׁיִּפְחַח הַיּוֹם "until the day breathe," i. e. until the heat departs, until evening; Cant. 4:6. Compare רָחַח.

HIPHIL—(1) followed by an acc. to blow through, Cant. 4:16.

(2) followed by פֶּ to blow (a fire) Ezek. 21:36; followed by an acc. Prov. 29:8, "blow upon a city," i. e. excite sedition.

(3) figuratively, to blow out, to utter, as lies, Pro. 6:19; 14:5; 19:5, 9; in a good sense, to utter (the truth), 12:17.

(4) to pant, to hasten, Hab. 2:3. Compare פָּחַח Ecc. 1:5.

(5) to rail against any one, followed by פֶּ Ps. 10:5; and לֹ 12:6, לֹא יִפְחַח לָם "whom they reproached," i. e. the oppressed.

Derivative, פִּיחַ.

פִּוּחַ an unused root, Syr. Aph. to contemn, to afflict. See פִּוּחִיָּאל. [This root is not inserted in Thes.]

פִּוּט [Put, Phut, Libya], pr. n. of an African nation, according to Josephus (Antt. i. 6, § 2) of *Mauritania*, in which the river *Phut* is mentioned by Pliny (H. N. v. 1). LXX. and Vulg. commonly rendered it *Libya*, Gen. 10:6; Jer. 46:9; Ezek. 27:10; 38:5; Nah. 3:9.

פִּוּטִיָּאל ("afflicted by God"), [Putiel], pr. n. Ex. 6:25.

פִּוּטִי פָּרַע Egypt. pr. n. *Potiphera*, the father-in-law of Joseph, the priest of Heliopolis, Genesis 41:45; 46:20. LXX. Περεφοῦ, Περεφοῦ, ΠΑΤΕΡ ΠΗ, i. e. who belongs to the sun. See Champollion, Précis du Système Hieroglyphique, Tableau Général, page 23.

פִּוּטִיפָר (an abbreviated form for פִּוּטִי פָּרַע [Potiphar], pr. n. of the captain of Pharaoh's guard, Gen. 39:1.

פָּוַךְ an unused root, which had, perhaps, the sense of *moving to and fro, wavering*, i. q. פָּוַךְ. Hence may be derived the following word, which is of uncertain origin.

פָּוֶךְ i. q. Greek *φύκος*, prop. *sea-weed*, (so called from its moving about, waving hither and thither), from which an alkaline pigment was prepared; hence used of the pigment itself; also the dye with which the Hebrew women tinged their eyelashes, prepared from *stibium*, or antimony (LXX. στίμμι, Vulg. *stibium*), 2 Ki. 9:30; Jer. 4:30 (comp. pr. n. הַפֶּוֶךְ Isa. 54:11, "I will lay thy stones with *stibium*," i. e. I will use *stibium* as cement in building thy walls. It may be doubted what are אֲבָנֵי הַפֶּוֶךְ stones of pigment, 1 Ch. 29:2, used in building the Temple. I should understand them to be the more valuable stones, such as a kind of marble, used for covering and as it were painting the walls.

פול m. *a bean*, 2 Sa. 17:28; Eze. 4:9. (I should place the primary idea in its rolling and in roundness of form; compare Latin *bullā*, Dutch *bol*, a bean, *peul*, *poel*, a chick-pea, *bolle* onion, and many others of the same kind; see Fulda Radd. Germ. p. 217. There are also some traces of the same signification in the Phœnicio-Shemitic languages, as Æthiopic **ፈፈረ**: i. q. **ፈፈረ** to bubble up as water, *wallen*, *quelen*; **ፈፈረ** to roll oneself; also **ፈፈረ**, **ፈፈረ**, **ፈፈረ**, **ፈፈረ**).

פול [*Pul*], pr. n.—(1) of an African nation and country, Isaiah 66:19 (where it is joined with **לוד**). Vulg. *Africa*. Bochart (Phaleg. iv. cap. 26) understands *Philæ*, an island in the Nile, situated between Egypt and Æthiopia, called by the Egyptians **ΠΙΛΑΚ** or **ΠΙΛΑΚ** (i. e. end, remote region; see Champollion, l'Egypte i. p. 158). From this Egyptian name both the Greek and Hebrew forms may have arisen; this latter indeed was perhaps interpreted *elephant* by the Hebrews (Chald., Syr., Arab. **فيل**, Pers. **پیل**), following the Phœnicio-Shemitic usage [Bochart's opinion is regarded in Thes. as improbable].

(2) pr. n. of a king of Assyria, who preceded Tiglath-Pileser about 774—759, B. C. 2 Kings 15:19. (This name either signifies elephant, i. q. Pers. **پیل**, or else lord, king, i. q. Sanscr. *pāla*, Pers. **بالا** highly exalted, highest.)

פול and **פול** emphat. state **פול**, Chald. masc. i. q. Heb. **פֶּה**.—(1) *the mouth*, Dan. 7:5.

(2) *door, entrance, aperture*, Dan. 6:18. (Syr. **ܦܘܠܐ** id.; Arab. **فم**, **فم**, **فم**. It appears to be contracted from **פול**, from the root **פול**, like **פול** from **פול**).

פול fort. i. q. Arab. **انل**=**انل** (compare **פול**).

(1) TO SET (as the sun), to be darkened.

(2) to be perplexed, distracted; once found, Psa. 88:16, **פול**, LXX. *ἐξηπορήθη*. Vulg. *conturbatus sum*.

פול ("turning itself"), pr. n. of a gate of Jerusalem, 2 Chr. 25:23; which is called, 2 Ki. 14:13, **שַׁעַר הַפֶּנֶן** ("the gate of the corner.")

פוני [*Punites*], patron. n. of an unknown person, **פון**. Num. 26:23

פון (perhaps "darkness," "obscurity," from the root **פון**), [*Punon*], pr. n. of a town in Idumæa, situated between Petra and Zoar, celebrated for its

mines, Nu. 33:44. See Relandi *Palæstina*, p. 952 Compare **פון**.

פועה (i. q. Arabic **فوهة** "mouth;" according to the opinion of Simonis, for **פועה** "splendid"), [*Puah*], pr. n. f. Ex. 1:15.

פוי only found [in **KAL**] in fut., imp., and once in part. pass. Zeph. 3:10, i. q. **פוי** (which see).

(1) TO BREAK OR DASH IN PIECES. See **פיל**, **Hithpalel**.

(2) to disperse. Part. pass. **פוי** dispersed. Zeph. loc. cit. **בַּת פּוֹעִי** "the daughter (i. e. the congregation) of my dispersed." Sometimes intrans. to disperse themselves, to be dispersed, used of a flock, Ezek. 34:5; Zec. 13:7; of a people, Gen. 11:4; Num. 10:35; 1 Sa. 11:11; 14:34; Ps. 68:2; Eze. 46:18.

(3) to overflow, spoken of fountains, Pro. 5:16; metaph. **פוי** to abound with prosperity, Zec. 1:17.

NIPHAL, to be dispersed, used of a flock, Jer. 10:21; Eze. 34:6; of people, Gen. 10:18; Eze. 11:17; 28:25; 34:12; an army, 2 Ki. 25:5.

PILEL **פִּלֵּל** to break in pieces (as a rock with a hammer), Jer. 23:29.

PILPEL **פִּלְפֵּל** id. (a person dashed against the ground or a rock), Job 16:12.

HIPIL—(1) trans., to scatter, as seed, Isaiah 28:25; to send abroad, as lightning, arrows, Psalm 18:15; 144:6; to scatter peoples, Deuter. 4:27; 28:64; 30:3; Isa. 24:1. Part. **פִּיִּי** the disperser, desolator, Nah. 2:2. Sometimes, i. q. to agitate, harass any one, Job 18:11; Eze. 34:21.

(2) to pour out; metaph. anger, Job 40:11.

(3) intrans. to spread oneself abroad, e. g. the east wind over the earth, Job 38:24; a people, Ex. 5:12; 1 Sam. 13:8.

HITHPALEL **פִּיִּי** to be broken in pieces, to be scattered into dust (used of the mountains), Hab. 3:6.

An instance of the form **TIPHEL** (see Hebr. Gramm. § 54, 5) is found in the common reading, Jer. 25:34, **תפוצותיכם** "I will scatter you;" where, however, other copies, both MSS. and printed, read **תפוצותיכם** (your dispersions), which is expressed in the translations of Aqu. Symm. Vulg. The former appears best suited to the context.

Derivative **פִּיִּי** a hammer.

I. פוק TO MOVE TO AND FRO, Isa. 28:7. Not found in the cognate languages, but it is of the same stock as *wanten*, with a sibilant prefixed *schwanten* (ant. *wagen*); with a diminut. *vacillo*, *wacila*. Comp. **פוק**.

HIPIL, id., Jer. 10:4, **וְלֹא יִפֹּק** "and it moveth

not." So it is commonly taken. But perhaps it ought rather to be taken causatively, "he causes it not to move."

Derivatives פוקה, פוק, פוק.

II. פוק TO GO OUT, i. q. Chald. פוק.

HIPHAL—(1) to give out, to furnish, Ps. 144:13; Isa. 58:10.

(2) to cause to come forth from any one, i. e. to get or obtain from him, Prov. 3:13; 12:2; 8:35; 18:22. LXX. λαμβάνω.

(3) to bring to an end, to let succeed, Psalm 140:9.

פוקה f. an obstacle in the way, which causes any one to stumble, a stumbling block; i. q. פקשול 1 Sam. 25:31.

I. פור i. q. פור TO BREAK. Hence—

HIPHAL פור twice (Psa. 33:10; Eze. 17:19) i. q. פור, and the derived noun פורה a wine-press.

II. פור i. q. Arab. فوار to be hot, to bubble up in boiling (comp. פור), whence פורה (for פורה) a pot. [This root is not given in Thes.]

פור m. a lot, a Persian word, which in Esth. 3:7 is explained פור. (It answers to the Persian پاره, i. e. a part, a portion, whence پاره کردن to divide, and پاره behreh, part, lot. It is of the same stock as the Lat. pars; comp. also the Hebr. פור and פור.) Pl. פורים lots, Est. 9:24, "the feast of Purim," and nakedly פורים ibid. 29, 32, "the feast of Purim," or of lots, which the Jews celebrate on the 14th and 15th of the month Adar, in commemoration of the events narrated in the book of Esther.

פורה fem. a wine-press, Isa. 63:3; Hag. 2:16; from the root פור to break.

פורתא [Poratha], Pers. pr. n. of one of the sons of Haman, Esther 9:8; perhaps Persian پوره pureh, ornament.

I. פיש & פיש Arab. ناش Med. Ye, TO BE PROUD, then used of a horseman leaping proudly and fiercely, Hab. 1:8; used of sportive and wanton calves, Mal. 3:20 (LXX. σκυρᾶω); Jer. 50:11.

Derivative, pr. n. פישן.

[These roots are not separated in Thes.]

II. פיש not used in Kal, cogn. to the verb פיש. Ch. פיש to disperse oneself, to multiply.

NIPHAL, to be dispersed, diffused, Nah 3:11. See פיש.

פור whence פור q. v.

פורי [Puhites], patron. n., once 1 Ch. 2:53.

פור (from the root פור No. 1), prop. adj. purified, pure, an epithet of gold, Cant. 5:11; hence purified, pure gold, Ps. 21:4; Lam. 4:2; Isa. 13:12. It is distinguished from common gold, Psal. 19:11; 119:127; Prov. 8:19. Rosenmüller (Bibl. Alterthumsk. iv. page 49) prefers rendering it solid gold, comparing פור hard, heavy; but in an uncertain matter I would not desert the authority of the Book of Chronicles: [the authority of inspired Scripture is of course absolute, nothing can come into competition with it]: (see the root פור).

I. פור not used in Kal, i. q. Arab. فاض to separate, to distinguish (compare the roots beginning with the letters ف, ض, under the words فاض, فاض); specially, to separate and purify metals from dross, by means of fire; whence فض silver; comp. فز tin, from فز, and Eth. ብረር: silver, ብር: brass, from the root בר to purify.—Hence פור pure gold, and—

HOPHAL part. פור 1 Ki. 10:18; which in 2 Ch. 9:17, is stated to be פור pure gold.

II. פור TO LEAP, TO BOUND (see Piel), TO BE LIGHT, AGILE. Arab. فز to spring up and flee as a gazelle (see more as to this root in Schult. on Prov. page 75, and Opp. Min. page 132, seqq.); more in use are فز, فز, فز, to leap, to bound. Talmud, פור to bound, to leap for joy: Gen. 49:24, "agile are the arms of his hands;" or, "agile is the strength of his hands." Others, comparing Syr. פור hard, difficult, render are strong, which I should consider less certain. [This latter is the sense given in Thes.]

PIEL, 2 Sa. 6:16, פור ומכר " (nimble) leaping and dancing;" which, in 1 Ch. 15:29, is explained פור ומכר.

This root seems to have almost fallen into disuse amongst the Hebrews, and by many to have been forgotten, so that the writer of the Chronicles thought it necessary to interpret it in two places by other verbs which were better known.

פור TO DISPERSE, i. q. פור, פור, in Kal פור found in part. pass. Jer. 50:17.

PIEL, i. q. *Kal*, to *disperse*, e. g. a people, Ps. 89: 11; any one's bones, Psal. 53: 6. Jer. 3: 13, *וְהִפְצַלְתָּ* "thou hast scattered thy ways," i. e. hast wandered about.

(2) to *bestow largely*, to *be liberal*, Ps. 112: 9; Prov. 11: 24.

NIPHAL, Ps. 141: 7; and—

PUAL, Est. 3: 8, pass. to *be dispersed*.

I. פח m. pl. *פחים* const. *פחיו* Prov. 22: 5; Exodus 39: 3, with Dag. forte impl. like *פחים*; (from the root *פחח*).

(1) a *net*, a *snare*, Job 18: 9; especially of a fowler, Am. 3: 5; Prov. 7: 23; Ecc. 9: 12; so called from its being spread out. (Arab. *فنج* and *فنج*).

Syr. *فصل* id. To this agrees also Gr. *παγίς, πάγη*, which however is derived from the root of that language *πῆγγνυμι*. To *lay snares*, i. e. to plot, to devise against any one, is *פח* *פח* Ps. 119: 110; *פח* Psalm 140: 6; 141: 9; Jer. 18: 22; *פח* Psalm 141: 9. Metaph. *that by which any one falls*, i. e. is led to destruction. Comp. *פח* No. 2, and Schult. on Job, p. 137, 138; Josh. 23: 13; Ps. 69: 23; Isai. 8: 14; hence *destruction*, *ruin*, Isai. 24: 17; Jer. 48: 43. See *פחח*.

(2) *פחים* *thin plates*, Ex. 39: 3; Num. 17: 3.

(3) Psal. 11: 6 *פחים* *snares* (*ſchlängen*), lightning, bending itself like a snare (a noose) or serpent (*ſchlängende, ſchlängelnde ſchlange*). Compare *سلسلة* a sheet of lightning diffused over the clouds, and *Διὸς μάστιξ*, used of lightning (the cause of this figure however is different), Il. xiii. 812; see J. D. Michaëlis on Lowth de Sacra Poësi, p. 34, ed. Lips. and on the other hand, Olshausen, Emendationen zum A. T. p. 9, who conjectured this to be *פחים* *hot coals*, i. e. lightnings.

II. *פח* with suff. *פחים* Neh. 5: 14, i. q. *פחה* (which see), the governor of a province.

פחח fut. *פחח*—(1) TO TREMBLE—(a) for fear, to fear, Deu. 28: 66; Isa. 12: 2; followed by *פח* Psal. 27: 1; 119: 161; Job 23: 15, and *פח* Isai. 19: 16, of the pers. or thing feared. *פחח* to fear a fear, Job 3: 25. Used in a pregnant sense, *פחח* to turn with fear to one another, Jer. 36: 16; compare Gen. 42: 28.—(b) with joy, Isa. 60: 5; Jer. 33: 9.—The notion of fear is transferred to shame in the noun *פחח* No. 2.

(2) to *be in trepidation*, i. q. to *hasten*, Hosea 2: 5. Compare *פחח*, *פחח*, *פחח*.

PIEL, i. q. *Kal*, but intensively, to *fear continually*, to *be timid*, followed by *פחח* Isaiah 51: 13; to *take care of oneself*, to *be cautious*, Proverbs 28: 14. (Opp. to *פחח*).

HIPHIL, to *cause to fear*, to *terrify*, with an acc. Job 4: 14. Hence *פחח* and—

פחח m. with suff. *פחח*.

(1) *fear*, *terror*, Ex. 15: 16; Job 13: 11. Followed by a genitive of the causer of terror (compare *פחח*, e. g. *פחח* *פחח* fear caused by the Jews (not as some take it, into which the Jews were thrown), Esther 8: 17; 9: 3. *פחח* *פחח* fear which Jehovah causes, Isa. 2: 10, 19; 2 Ch. 14: 13. *פחח* *פחח* fear of God, Ps. 36: 2. Meton. used of the object of fear and reverence, as *פחח* *פחח* Gen. 31: 42, 53, used of Jehovah, Pl. *פחח* Job 15: 21.

(2) *verenda*, *pudenda*, Job 40: 17. [Taken in Thes. in this place to mean, *thighs*.] See above on the root No. 2. See Bochart, Hieroz. ii. p. 758. Schultens on the passage. (Arab. *فخذ* thigh.)

פחח f. *terror*, Jer. 2: 19.

פחה (for *פחה* with Dag. forte implied), m. const. *פחה*, with suff. *פחה*, once *פחה* Neh. 5: 14 (from the masculine form *פח*), pl. *פחות* 1 Ki. 10: 15; 20: 24; Jer. 51: 23; Eze. 23: 6, 23; const. state *פחות* (from absol. *פחות* Neh. 2: 7, 9; Ezr. 8: 36, m. the governor of a province (less than that of a satrap, see *פחות*) in the Assyrian empire, 2 Ki. 18: 24; Isa. 36: 9; Chaldean, Eze. 23: 6, 23; Jer. 51: 23; Persian, Esth. 8: 9; 9: 3; specially used of the Persian governor of Judæa, Hag. 1: 1, 14; 2: 2, 21; Neh. 5: 4, 18; 12: 26; Mal. 1: 8; used of the governor of Judea in the time of Solomon, 1 Ki. 10: 15; and of the governors of Syria, 1 Ki. 20: 24. (This word appears to be of foreign origin, and Bohlen compares Pers. *بکیت* great men, nobles; Ewald in Gramm.

p. 490, the verb *پختن* *pukhten*, to care for, to act (pr. to cook, bake; Germ. *baden*.) Better than all these would be *بک*, *بک*, a prince, leader, commander of soldiers, were not this apparently a mere Turkish word; but the Persian is *پاک* *pak*, one of the guard, an attendant.) [Benfey compares Sanscr. *paksha*, companion, friend; and this Gesenius appears to have preferred.]

פחה constr. *פחה*, pl. emphat. *פחותה*, Chald. id. Ezr. 5: 3, 14; 6: 7; Dan. 3: 2, 3, 27; 6: 8.

פחח TO LEAP, TO BOUND (like the Ch.), *פחח*

used of boiling water (compare פחז Gen. 49:4). Hence—

(1) *to be lascivious, wanton, light* [Jud. 9:4],

(like the Syr. *ܦܚܙܐ*, compare Gr. *ζέω*).

(2) *to be proud, to be vainglorious* (like the Arab. *فخر*, compare *זר*). Part. *פוחזים* used of false prophets, Zeph. 3:4.

[Hence the following words.]

פחז m. pr. *lasciviousness, wantonness*, Gen. 49:4; *פחז פחים* "lasciviousness (was to thee) as (boiling) water," with reference to the incest of Reuben. Symm. *ὑπερίεσας*. Vulg. *effusus es*. See more as to this passage in Comment. de Pent. Sam. p. 33.

פחזות f. *pride, boasting*, Jer. 23:32.

פחח prob. TO SPREAD OUT (cogn. to the verbs *פחח*, *פחח*); whence *פחח* a net; also, to be made thin (like the Syr. *Ethpa.*); hence *פחח* a thin plate.

פחח (denom. from *פחח*), *to catch in a net, to snare*, Isa. 42:22; *פחח פחחים* "(one) snares (i. e. binds) them all in holes," i. e. prisons.

[*פחחים* see *פחח*.]

פחח an unused root, Ch. *פחח*, and Arab. *فحم* *to be black*; whence—

פחח m. (for *פחח*, Dag. forte implied), *a coal*, Prov. 26:21; also, *hot coals*, Isa. 44:12; 54:16.

Arab. *فحم* *coal*; *فحم* *coal*; *فحم* *coal*, and *hot coal*.

פחח an unused root, which appears to have had the same meaning as *פחח*, No. II. *to boil as a pot* (whence figuratively Arab. *فخر* *to swell up, to be proud*); hence *פחח* a pot, a potter's vessel, the former of these words also being used for a potter. A secondary word is the Syr. *Ethpa.* to form. [This is given as the primary meaning of the root in Thes.]

פחח m. Chald. *a potter*, Dan. 2:41. (Syriac *ܦܚܙܐ* id.)

פחת an unused root, Syr. Pa. *ܦܚܬܐ* *to dig, to excavate*; whence—

פחת m. (2 Sa. 18:17), pl. *פחתים* f. (2 Sa. 17:9), *a pit*; often used as a figure of destruction, Ps. 7:16;

Lam. 3:47; Isa. 24:17, by paronomasia, *פחז ופחז* "fear, and the pit, and the snare are upon thee;" Jer. 48:43. The fem. is *פחתה*.

פחת-מואב ("governor of Moab"), [*Pakath Moab*], pr. n. m. Ezr. 2:6; 8:4; 10:30; Neh. 3:11; 7:11; 10:15.

פחתה (fem. from the masc. *פחת*) as if a lower place, a depression (in leprous garments), Lev. 13:55.

פטר f. a species of gem, Ex. 28:17; Eze. 28:13, found in Ethiopia (Job 28:19), according to several of the old interpreters, *the topaz*, a pale yellowish gem, found in an island of the Red Sea (Plin. xxxvii. 8). The origin of this word was sought by Böhlen (Abhandlungen der deutschen Gesellschaft zu Königsberg, i. p. 80), in the Sanscrit language, in which *pita* is *pale*; and the Gr. *ροσάριον* itself may be from *פטר*, *פטר*, by transposition of the letters. More may be seen in Braunius, De Vestitu Sacerd. page 508. As to the gems of those regions, see Ritter, Erdkunde, ii. p. 675, ed. 2.

פטר i. q. *פטר* verbal pass. of the verb *פטר* 1 Ch. 9:33 כתיב.

פטיש m. *a hammer*, Isaiah 41:7; Jerem. 23:39; Metaph. Babylon, Jer. 50:23, is called "the hammer (i. e. devastator) of the whole earth." Root *פטיש*.

פטיש m. Chald., Dan. 3:21 (where the *פטיש* is *פטיש*), i. q. Syr. *ܦܬܝܫܐ* *a tunic, under garment*. Hebr. translation *פטיש*. From the root *פטיש* No. 2.

פטר fut. A (signif. 3)—(1) TO SPL'T, TO CLEAVE (Arab. *فطر* id.; and intrans. to break through, as a tooth. Kindred to the root *פטר*; where see more). Part. pass. *פטרי* *burstings of flowers*, i. e. flowers expanded which have already budded forth, 1 Ki. 6:18, 29, 32, 35 [*פטר* is given as a subst. in Thes.].

(2) transit. *to cause to burst forth, as water*, Pro. 17:14. Hence—

(3) trop. *to let go free* (like the Chald.), 2 Chron. 23:8. 1 Ch. 9:33; *פטרי* "let go," i. e. exempt from duty; where the *פטיש* is *פטיש*. Intrans. *to slip away, to depart out of the way*; fut. *פטר* 1 Sa. 19:10 (Syr. *ܦܬܝܫܐ* id. Chald. Pe. and Ithpe.).

פטיש, i. q. Kal No. 1 *פטיש* *to cleave the lip*, i. e. to open the mouth wide, as in scorn, Psalm 22:8 (compare Ps. 35:21; Job 16:10).

Derivatives, *פטיש* and—

פטר m. *fissure*; concr. *that which cleaves, first breaks forth*; hence **פטר רחם** firstborn, firstling, what opens the womb, Ex. 13:2; 34:19; Nu. 3:12, etc.; also without רחם Ex. 13:12, 13; 34:20.

פטר f. id., Num. 8:16.

פטיש—(1) TO BREAK, TO STRIKE WITH A HAMMER; Gr. *παράσσω*; whence **פטיש**, **فطيش** a hammer.

(This root is onomatopoeitic; found also in the Indo-Germanic languages and widely extended; its primary stock is batt, patt; whence med. Lat. *battere battuere*; French, *battre*; Dutch, *bot*, a blow; and with the letter *t* changed into a sibilant *patfchen*; Swedish *batsch*, a blow; Germ. *petfchaft*; compare *bos* in *Am-bos* and many others; see Fulda, Germ. *Wurzelwörter*, p. 210.) Hence—

(2) to spread out, for which **פשט** is more frequently used (Arab. *فطس* to have a broad nose, to be flat-nosed). Hence Chald. **פטיש**.

פי st. constr. of the noun **פה** a mouth; which see.

פי-בסות Eze. 30:17 (in some copies in one word, which is the better reading), [*Pi-beseth*], pr. n. of a town in Lower Egypt, on the eastern side of the Pelusiac branch of the Nile; Gr. *Βουβαστος* and *Βούβαστος* (Herod. 2:59. Strabo x. p. 553); so called from Bubastis, an Egyptian goddess, who was compared to Diana by Herodotus (Herod. ii. 137, 156). Written in Egyptian **פסות-בסות**, which denotes a cat, according to Steph. Byz. It ought more correctly to be regarded as the proper name of a deity, which was worshipped under the form of a cat. *Malus* describes the ruins of the ancient city discovered by himself, in *Descr. de l'Egypte, Etat Moderne*, Livr. iii. p. 307; compare Jablonski *Opuscc.* t. i. p. 53; *Panth.* ii. 56, seqq.; Quatremère, *Memoires sur l'Egypte*, i. p. 98; Champollion, *L'Egypte sous les Pharaons*, ii. p. 63.

פיר a root not used as a verb. Arab. **فاد** Med. Waw and Ye to die, i. q. **פיר** (kindred to **פיר**, **פיר**) IV. to destroy (Sanscr. *pid*, to sadden, to vex, to afflict). Hence—

פיר m. *calamity*, Job 30:24; 31:29; Prov. 24:22. Some refer to this [so Ges. in *Thes.*], Job 12:5, **פיר** "to calamity (i. e. to an unfortunate person) is contempt;" but see **פיר**.

פיה an unused root, i. q. **פיה**, **פיה** prop. to blow out; hence to speak, i. q. Arabic **فاه**; whence **فوه**,

פה mouth [This root is altogether rejected in *Thes.*] Hence the Hebr. **פה** mouth, for **פיה** and—

פה fem. *mouth*, i. e. edge of a sword, Jud. 3:16 Compare **פה** No. 3.

פיה-הירות pr. n. (if referred to the Hebrew language, i. q. "the mouth of caverns," but it is doubtless to be regarded as Egyptian, namely **פיה-הירות** a place adorned with green grass), [*Pi-hahiroth*], a town on the northern end of the Heroöpolitan gulf, situated to the east of the city Baal-Zephon, Exod. 14:2, 9; Nu. 33:7; without **פה** ibid. verse 8.

פיה m. *dust, or cinders, ashes* (so called from being blown about, root **פיה**), Ex. 9:8, 10.

פיה ("the mouth of all," i. e. ruling all), [*Phicol*], pr. n. of the captain of the host of Abimelech, Gen. 21:22; 26:26.

פיה i. q. **פיה** (which see), a concubine.

פיה fem. *fat*, Job 15:27, from the root **פיה**, which see.

פיה ("mouth of brass," comp. of **פה** and **פיה**) i. q. **פיה**, [*Phinehas*], pr. n.—(1) of a son of Eleazar, Ex. 6:25; Nu. 25:7.—(2) of a son of Eli the high priest, 1 Sam. 1:3; 2:34.—(3) Ezr. 8:33.

פיה (prob. i. q. **פיה**), [*Pinon*], pr. n. of a leader of the Edomites, Gen. 36:41.

פיה plur. f. *two edges*. **פיה** a sword, *διστρομος*, Ps. 149:6; Isa. 41:15, used of a threshing wain, **פיה** "with two (or many) edges."

פיה m. *moving to and fro*; from the root **פיה** Nah. 2:11.

פישן ("water poured forth," "overflowing"), [*Pishon*], pr. n. of a river, which, flowing forth from the garden of Eden, surrounded the land of *Havilah* (i. e. India, see **פיה** No. 3), Gen. 2:11; compare Sir. xxiv. 25. Josephus (*Arch.* i. 1, § 3) understands it to be the *Ganges*; but (with Schulthess and others) I prefer the *Indus*, which really surrounds India on the west, and was nearer to the Hebrews. Others, such as Reland (*De Situ Paradisi Terrestris*, § 3), Rosenmüller (*Bibl. Alterthumskunde*, i. page 194) understand the *Phasis*, and regard **פיה** as being Colchis; but the Hebrew name of the Colchians was **פיה**. The Samaritan intpp. thought Pishon was the Nile, and in this sense they used the

Hebrew word (see Castell, Annot. Sam. ad Ex. 2:3). This is treated more at length by J. D. Michaëlis, in Supplem. page 2008; Rosenmüller, loc. cit.

פִּיתוֹן [Pithon], pr. n. m. 1 Ch. 8:35; 9:41. Its etymology is not apparent.

פֶּךְ m. a flusk, a bottle, 1 Sa. 10:1; 2 Ki. 9:1, 3; from the root—

פָּקַד not used in Kal, having the sense of **DROPPING DOWN**; cogn. to פָּקַדָה.

PIEL, to drop down (as water), Eze. 47:2.

פָּקַר an unused root. Syr. to tie, to bind; Pael, to entangle, to hinder. Hence—

פִּקְרַת הַצִּיִּים ("snaring gazelles," catching them in a net; or, according to Simonis, "retarding (i.e. getting a-head of) the gazelles"), [Pochereth of Zebaim], pr. n. of a man, Ezra 2:57; Neh. 7:59.

פָּלַח not used in Kal.—(1) pr. TO SEPARATE, TO DISTINGUISH, i. q. פָּלַח, see Piel and Niphal, No. 1. (The primary and biliteral stock is *pal*, which, as well as *par*, has the signification of separating. Ch. פָּלַח to cleave, to cut up. Pael, to sever, to separate, to remove. Syr. פָּלַח to search out. Arab.

פָּלַח to deprive of milk. Compare the kindred roots, פָּלַח, פָּלַג, Sanscr. *phal*, to separate.)

(2) to make singular, distinguished, see Niphal. Hiph. No. 2, and pr. n. פִּלְחָיָה.

NIPHAL—(1) to be distinguished; hence to be great, extraordinary; used of remarkable love, 2 Sa. 1:26. Dan. 11:36, וְדָבַר נִפְלְאוֹת, "he will speak great things," i.e. impious words, most atrocious blasphemy against God (compare נִדְוָל No. 2).

(2) to be arduous, to be difficult to be done. Followed by בְּעֵינֵי (in the eyes of any one) 2 Sam. 13:2; Zec. 8:6; followed by כִּזְ to be too hard, Gen. 18:14; Deu. 30:11. Also to be hard to be understood, Prov. 30:18; Job 42:3; hard to judge, Deut. 17:8. Hence—

(3) to be wonderful, Ps. 118:23; 139:14. Pl. f. as a substantive נִפְלְאוֹת things done wonderfully, miracles of God, both in creating and sustaining the world, Ps. 9:2; 26:7; 40:6; and in affording aid to his people, Exod. 34:10; Josh. 3:5. It also takes adjectives, as, נִפְלְאוֹת גְּדוֹלוֹת Ps. 136:4. Adv. נִפְלְאוֹת wonderfully, Job 37:5. Dan. 8:24.

פָּלַח, to separate (ἀφορίζω), to consecrate, only

in the phrase נָדַר לַיהוָה to pay a vow & Jehovah, Lev. 22:21; Nu. 15:3, 8.

HIPHIL הִפְלִיחַ, twice הִפְלִיחַ in the manner of verb הִלַּח Deu. 28:59; Isa. 28:29.

(1) i. q. Piel, to consecrate something vowed, Lev. 27:2. Somewhat different, Nu. 6:2, וְיִפְלִיחַ לְקַדֵּשׁ, "if he consecrate (any thing) to vow a vow."

(2) to make distinguished, extraordinary, e.g. grace, Ps. 31:22; Deu. 28:59. Inf. הִפְלִיחַ adv. in a distinguished manner, 2 Ch. 2:8.

(3) to make wonderful, e.g. counsel, Isa. 28:29; followed by הָאֵל to act wonderfully with any one in a bad sense, Isa. 29:14. הִפְלִיחַ לְעִשׂוֹר to act wonderfully, Jud. 13:19. Inf. הִפְלִיחַ adv. wonderfully, Joel 2:26.

HITHPAEL, to shew oneself distinguished (strong), to exert one's strength; followed by יָ in oppressing any one, Job 10:16.

Derivatives, פָּלַח, פָּלַח, פָּלַח, מִפְלְאָה, and the pr. n. פִּלְחָיָה, פָּלַח, פָּלַח, פָּלַח.

פָּלַח suff. פָּלַח m.—(1) something wonderful, admirable, a miracle of God, Ex. 15:11; Ps. 77:12, 15; 78:12; 88:11. Plural פִּלְחָיָה advert wonderfully, Lam. 1:9; נִפְלְאוֹת wonderful things, Dan. 12:6.

(2) concr. admirable, distinguished (used of Messiah the king), Isa. 9:5.

פָּלַח (from פָּלַח with an adj. termination) adj. wonderful, Jud. 13:18 כְּחִיב (and here used of something which appears supernatural). In פָּלַח קָרִי, which is contracted from the former. The fem. of the form given is פִּלְחָיָה (פָּלַח) Ps. 139:6 כְּחִיב, where פִּלְחָיָה is the fem. of the form פָּלַח.

פִּלְחָיָה ("whom Jehovah has made distinguished"), [Pelaiiah], pr. n. m. Neh. 8:7; 10:11.

פָּלַח not used in Kal. Aram. and Arabic TO CLEAVE, TO DIVIDE (comp. as to the primary stock under the root פָּלַח). Hence—

NIPHAL, to be divided, Gen. 10:25; 1 Chr. 1:19

PIEL, to divide, as a channel, watercourse, Job 32:25. Metaph. Ps. 55:10, "divide their tongues," cause them to fall out amongst themselves.

Derivatives, פָּלַח — פָּלַח, פָּלַח.

פָּלַח Chald. id. Part. pass. Dan. 2:41.

פָּלַח m.—(1) a stream, a river. Arab. فَلَاح, a stream, a small river, Eth. ለገ: a river, a large stream. It is said properly to signify a channel

watercourse, so called from the idea of *dividing*, comp. the verb, Job 38:25. I suspect, however, the root פלג also to have had the meaning of *flowing, fluctuating, bubbling up*; compare *flu-o, fluc-si, fluctus*, φλύ-ω, also πλάγος, Æth. ረፈሰ: to bubble, to bubble up; from the biliteral stock פל, compare פלל, also *bulläre, wallen, Wellen*. Ps. 65:10, פלג אלהים "the river (or collect. the rivers) of God," i. e. watering the city [Thes. "the land"] with the blessing of God. Plur. פלגים Isa. 30:25; constr. פלגים like פלגים Ps. 1:3; Prov. 5:16; 21:1; used of streams of tears, Lam. 3:48 (compare פלג a stream of tears).

(2) [Peleg], pr. n. of a patriarch ("division, part"), the son of Heber, Gen. 10:25; 1 Ch. 1:19.

פלג Ch. *kalf*, Dan. 7:25.

פלג or פלגה only in pl. פלגות *rivers, streams*, Jud. 5:15, 16; Job 20:17.

פלגה f. a *division, class* (of the priests), i. q. פלגות 2 Ch. 35:5.

פלגה or פלגה Ch. id. Ezr. 6:18.

פלגש and פלגש with suff. פלגשו, pl. פלגשים and פלגשים.

(1) f. a *concubine* (Ch. פלגשה, id. With this accord πάλλαξ, παλλακίς, παλλακή; Lat. *peller*. The etymology is obscure, but the origin may be sought with some appearance of truth in the idea of softness and pleasure; with the Phœnicio-Shemitic roots פלג, פלג, compare פלח No. I, and the observations there made; and with the Gr. παλλακίς, comp. μαλακός), Gen. 22:24; 35:22; Jud. 19:9, seq., and frequently; more fully פלגש אשה Jud. 19:1; 2 Sa. 15:16; 20:3.

(2) ὁ πάλλαξ, a *paramour*, i. q. פלגש Eze. 23:20, compare verse 5.

פלד an unused root. Arab. فلد to cut (compare the remarks at פלד). Hence—

פלדה f. *iron*, Syr. فحل, Arab. نالون iron of a finer kind, steel. Pl. פלדות things made of iron, perhaps scythes for war chariots, Nah. 2:4, פלדות הרכב "the chariots (shine) with fire of irons," the chariots shine with steel, or scythes.

פלדש [Pildash], pr. n. m. Gen. 22:22 (the etymology is obscure).

פלח not used in Kal, i. q. פלח TO SEPARATE. TO DISTINGUISH.

NIPHAL, to be separated, distinguished, followed by פלח Exod. 33:16; also to become distinguished, admirable, Ps. 139:14.

HIPHAL—(1) to separate, to distinguish, Exod. 8:18; followed by פלח to distinguish between, make a distinction, Ex. 9:4; 11:7.

(2) to distinguish, i. e. to make distinguished or illustrious, Ps. 4:4; 17:7.

Derivative, פלח.

פלח ("distinguished"), [Pallu], pr. n. of a son of Reuben, Gen. 46:9; Ex. 6:14. Patron. פלחי Num. 26:5.

פלח TO CLEAVE, specially TO FURROW the ground, Ps. 141:7. (Arab. فلع id.; hence to till a field, فلع a husbandman. Compare Ch. and as to the origin under the root פלח.)

PIEL—(1) to cleave, pierce, e. g. as a dart the liver, Prov. 7:23; Job 16:13; to cut up, e. g. gourds 2 Ki. 4:39.

(2) to cause (young ones) to cleave the womb and break forth, i. e. to bring forth, Job 39:3. Compare פלח.

פלח Ch. to labour; hence to serve (so often in the Targ.); specially, to worship God (compare פלח); followed by an acc. and פלח Dan. 3:12, seq.; 7:14, 27.

Derivative, פלח.

פלח f. (Job 41:16).—(1) a part cut off, a slice of an apple, or fig, Cant. 4:3; 1 Sa. 30:12.

(2) a mill-stone, so called from the even and cut away part, which is the lower in the upper mill-stone, the upper in the nether. Arab. فليح. And the upper mill-stone is fully called פלח רכב (the rider-stone), Jud. 9:53; 2 Sam. 11:21; and simply רכב, the lower פלח רכב Job 41:16.

פלחה ("a slice"), [Pileha], pr. n. m. Net 10:25.

פלח Ch. m. worship, service of God, Ezr. 7:19. See the root.

פלח prop. TO BE SMOOTH, SLEEK, i. q. פלח, which see. Hence to slip away, to escape, Eze. 7:16 (Syr. فحل, Arab. فلت id.); also to cause to escape (compare pr. n. פלח).

PIEL—(1) i. q. Kal, but intens. to slip away altogether, Job 23:7.

(2) *to cause to escape*—(a) from danger, i. e. *to deliver*, Ps. 18:3; 40:18; followed by פל 18:49; 7:13; and פל 71:4.—(b) the young, from the womb, i. e. *to bear*, Job 21:10. Comp. פלט No. 2.

Hiphil, *to deliver* from danger, Mic. 6:14; *to set in safety*, Isa. 5:29.

Derived nouns, פלטה-פליטה, פליט, פליטה, פליטה

פלטה adj. *escaped by flight*, i. q. פליט, once in plur. פליטים Jer. 44:14; 50:28.

פלטה inf. Piel, used as a noun, *liberation, deliverance*, Ps. 32:7.

פלט ("liberation"), [Pelei], pr. n. m.—(1) 1 Ch. 2:47.—(2) 1 Ch. 12:3.

פליטה see פליטה.

פליטה (for the fuller פליטה "deliverance of Jehovah"), [Palti], pr. n. m.—(1) Nu. 13:9.—(2) 1 Sa. 25:44; more fully פליטה 2 Sa. 3:15.

פליטה (shortened from פליטה), [Piltai], pr. n. m. Neh. 12:17.

פליטה ("whom Jehovah delivered"), [Pelatiah], pr. n. m.—(1) 1 Ch. 3:21.—(2) 1 Ch. 4:42.

פליטה (id.) pr. n. m. Eze. 11:1, 3.

פליטה wonderful, see פליטה.

פליטה id. ibid.

פליטה (i. q. פליטה, "whom Jehovah made distinguished"), [Pelaiah], pr. n. m. 1 Ch. 3:24.

פליטה verbal adj. *escaped by flight*, especially from a battle or slaughter, i. q. פליטה Genesis 14:13; Josh. 8:22; also in plur. const. and with suff. פליטים Jer. 44:28; Ezek. 6:8. In the absol. state is used the form—

פליטה only in pl. פליטים Nu. 21:29; Isa. 66:19.

פליטה f. and defectively פליטה *escape, deliverance*, Joel 3:5; Obad. 17; hence *what has escaped*, Ex. 10:5; specially those who have escaped from a slaughter in war, 2 Sam. 15:14; 2 Kings 19:30, 31; Ezr. 9:8.

פליטה (from the root פלל) m. *a judge*, only in pl. פליטים Ex. 21:22; Deu. 32:31. Job 31:11, (פלל) פליטים "a crime (which is a crime of) the judges," i. e. to be punished by the judges.

פליטה f. *right, judgment*, here put for justice, Isa. 16:3.

פללי adj. (from פלל) prop. *judicial*, Job 31:24 (compare verse 11). Fem. פלליה *a judicial seat, judgment seat*, Isa. 28:7.

פלל an unused root, which seems to have had the meaning of *roundness, globosity*, from the idea of *rolling* (see under פול and פלג a stream). Arab. نكك to have round plump breasts (einen gerundeten Busen), used of a virgin. II. to be round and plump, used of the breasts. V. to be round, نكك the round part of any thing, a mound, wave of the sea, celestial orb. Hence—

פלל m. with suff. פללי m.—(1) *a circle, circuit, environs* (Areis, Begirt) i. e. פלל. (Arab. نكك, Chald. פלל id.) Neh. 3:9, seqq. פלל "the region around Jerusalem," Neh. 3:12, 14, 15.

(2) *the whirl* of a woman's spindle, and here *the spindle* itself, Prov. 31:19. (Arab. نكك id., Talmud. פלל, פללה, whence פלל to spin).

(3) *a round staff, crutch*, 2 Sa. 3:29. LXX. σκνράλη.

פלל not used in Kal. In Pi. and in the derived nouns it has the meaning of *JUDGING*, which is supposed to be derived from that of cutting, deciding, by comparison with פלל, פלל, Ch. פלל Aph. to decide; but פלל itself is i. q. פלל to break. I prefer to regard the primary power of the root to be that of *rolling, revolving, waltz, roll* (comp. פול, פלג, פלל, Syr. פלל to roll in any thing, hence to tinge, to stain), hence to make even by rolling, *to level* with a roller (comp. פלל to roll, walzen), whence to lay even (a cause), to arbitrate, like the German words of judging, richten (richteten, which have properly the sense of making even).

PIEL.—(1) *to judge*, 1 Sa. 2:25; also, *to execute judgment* in punishing, Ps. 106:30; compare Nu. 25:7 (LXX. and Vulg. however, *to pacify*; see under Kal). Followed by ? *to adjudge* to any one, Eze. 16:52.

(2) *to think, to suppose*, Gen. 48:11.

HITHPAEL.—(1) *to intercede* for any one (prop. to interpose as mediator); followed by פלל Deu. 9:20; 1 Sa. 7:5; פלל Job 42:8; פלל 1 Sa. 2:25, id.; followed by פלל of him to whom one intercedes and supplicates, Gen. 20:17; Nu. 11:2.

(2) Generally *to supplicate, to pray*, especially God, followed by פלל Psalm 5:3; פלל Dan. 9:24; פלל of pers. Neh. 1:4; simply, 1 Sa. 2:1; 2 Ch. 7:14.

to supplicate to, Isa 45:14; followed by פלל. That which is prayed for to God, is put with פלל prefixed, 1 Sa. 1:27.

Nouns derived from the signification of judging are, פלל, פללה, פללי, from the sense of supplicating, פללה: also pr. n. פללה, פללה, פללה.

[Also in Thes. פול from the idea of roundness.]

פלל ("judge"), [Pala], pr. n. m., Neh. 3:25.

פללה ("whom Jehovah judged," i. e. whose cause he protected), [Pelaliah], pr. n. m., Nehem. 11:12.

פלמני see the following word.

פלני—(1) such a one, quidam, ὁ δαίνα (pr. Arab.

فلان; Syr. ܦܠܢ distinguished, defined; one whom I point out, as it were, with the finger, but do not name; from the unused noun פלן; root פלה to distinguish; always joined with פלמני (pr. one who is nameless). Used of persons, Ruth 4:1, in the vocative, פלה פלה פלני "sit down here; ho! such a one;" Gr.

ὁ οὗτος; Arab. يا هذا, يا فل, يا فل. Used of things, 1 Sa. 21:3, פלני פלני "to such a certain place;" 2 Ki. 6:8. From these two words is compounded פלמני Dan. 8:13.

(2) [Pelonite], Gent. n., from a place otherwise unknown, פלן 1 Ch. 11:27, 36.

פלל not used in Kal.

PIEL—(1) TO MAKE LEVEL, EVEN, i. e. to prepare a way, Isa. 26:7; Pro. 4:26; 5:6. Ps. 78:50, "he prepared a way for his anger," i. e. he let his anger loose. (The primary power appears to be that of rolling, a sense which lies in the syllable פל, compare פול, פלג, פלה; hence to level by rolling a cylinder up and down, gerabe walzen. It is kindred to the root פלל, as the Germ. walzen comes from wallen, wellen.)

(2) to weigh (which is done by holding the balance level), to weigh out, metaph. Ps. 58:3; also, to weigh, to consider accurately, Pro. 5:21.

פלל m. a balance (so called from the idea of equilibrium), Pro. 16:11; Isa. 40:12. In each place it is joined with מאונות, and it appears properly to denote a steelyard (Arab. تقليس, Germ. Schnellewaage).

פלל not used in Kal; prob. of a similar meaning פלל to break.

HITHPAEL, TO TREMBLE (pr. to be broken, Spalten

befommen; compare נבדע 1 Ki. 1:40), used of the pillars of the earth, Job 9:6.

Derivatives, מפלצת, מפלצת, and—

פלצות f. horror, trembling, Job 21:6; Psalm 55:6; Isa. 21:4, etc.

פלש i. q. פלם; whence מפלש.

I. פלש an unused root; pr. (as rightly given by Simonis in edit. 1—3, and Kimchi, והתנולל), to revolve (wāṭṭen); like the kindred roots פלם, פלל (פול). Hence—

HITHPAEL, to roll oneself, i. e. to wallow in ashes (פאשר), Jer. 6:26; Eze. 27:30; in dust (פאשר), Mic. 1:10. Absol. id. Jer. 25:34. — In former editions I followed the LXX. and Vulg. in giving this root the signification of sprinkling, which has been assented to by Rosenm. and Winer (in Lex. page 776); but I prefer the former, as springing from the internal nature of the root.

II. פלש (prob. kindred to the verbs פלט, פלת) Ethiop. ፈለሰ: to wander, to emigrate, ተፈለሰ: to wander without any certain abode, ፈለሰ: a stranger wanderer. Hence—

פלשת f. Philistæa (prop. "the land of wanderers," "strangers," see the root; compare Gen. 10:14; Am. 9:7, LXX. Ἀλλοφύλοι, γῆ Ἀλλοφύλων), pr. n. of a region on the southern shore of Syria, to the south and west of Canaan, Ex. 15:14; Isa. 14:29, 31; Psal. 60:10, etc.; called by Josephus, Παλαιστίνη (Arch. i. 6, § 2), a name however which he elsewhere uses for the whole of the land of the Israelites (Arch. viii. 4). See Relandi Palestina, page 38, seqq. Hence—

פלשתי Gent. n. a Philistine, 1 Sam. 17:16, 40; pl. פלשתים Gen. 26:1; Jud. 10:6; 1 Sa. 4:1; 5:1; and פלשתיים Am. 9:7. As to the origin of the nation, see under the word פלשת No. 2.

פלת an unused root. Arabic فلت to escape, to flee, i. q. Hebr. פלט, فلت swift, فلتان runner, a swift horse. Hence—

פלת ("swiftness"), [Peleth], pr. n. m.—(1) Num. 16:1.—(2) 1 Ch. 2:33, and—

פלתי m. a public courier; with the art. collect. public couriers, always joined with פלתי, which see, 2 Sam. 8:18; 15:18; 20:7, 23. Ewald (Heb. Gram. page 297) supposes both פלתי (see that word

No. 2) and פלשתי to be *Philistines*; the latter being for the sake of paronomasia for פלשתי.

I. פן m. i. q. fem. (which is more used) פנה a corner, Pro. 7:8. Plur. פנים Zec. 14:10.

II. פן pr. subst. *removing, taking away* (from the root פנה Pi. No. 1), always in constr. פן (followed by Makkaph) it becomes a conj. of removing, prohibiting, hindering, i. q. μή, *ne, lest*. It is used—(1) where an action precedes, by which something is prohibited which we fear and wish removed. Gen. 11:4, “let us build for ourselves a city... פן נפוצו” *lest we be scattered abroad*.” Gen. 19:15, “rise up... פן תחטא” *lest thou perish*.” Gen. 3:3, “eat not... פן תמותו” *lest ye die*.” Hence after verbs of fearing (like the Gr. *δειδω μή*, Lat. *vereor ne*), Genesis 31:31 (compare 26:9; of taking heed (compare Gr. *ideiv μή*), Gen. 24:6; 31:24; Deut. 4:23; and also of swearing (compare *ὀμνύω μή*, Il. xxiii. 585), Jud. 15:12. In instances of this kind אל is never put.

(2) it stands at the beginning of a sentence, where—(a) it implies *prohibition and dissuasion* (like אל). Job 32:13, פן תאמר, “say not” i. e. take heed “lest ye say.” Isa. 36:18, פן יסית אחככם חזקיהו, “(take heed) lest Hezekiah deceive you.”—(b) it implies *fear, dread*. Gen. 3:22, ונח ונחית פניו וישלח ידו ויג, “and now (for fear) lest he put forth his hand.” Gen. 44:34, פן אראה ברע ויג, “(I fear) lest I shall behold the evil,” etc.; 31:31; 38:11; 42:4; Ex. 13:17; Nu. 16:34; 1 Sa. 13:19. Followed by a pret. when it is feared lest any thing should have been done. 2 Sa. 20:6, פן מצא “lest he find.” 2 Ki. 2:16, פן ינשא רוח יהוה, “(I fear) lest the spirit of Jehovah have taken him up.” Once it very nearly approaches to an adverb of negation, i. q. אל Pro. 5:6, אנה חיים פן תפלים, “(the adulteress) prepareth not (for herself) the way of life,” i. e. she does not walk in the way of life. But the entire sentence is, (she takes heed) lest she walk in the way of life; German *daß sie doch ja den Weg des Lebens nicht beträte*.

פנה a root of uncertain signification, to which I should attribute the sense of *COOKING, baking*, as being related to the Persic پختن, backen (*n* being inserted in the middle of a biliteral root, compare פנה); some traces of this stock are also to be found in the Phœnicio-Shemitic languages, see p. CLXXXV Hence—

פנה α. λεγόμε. Ezek. 27:17, a kind of *sweet pastry, or cake*. The Targum renders it קוליא i. e. Greek *κολία*, a kind of sweet pastry. In the book

Zohar פנה לחם is *pastry work*. Other opinions are given by Celsius in Hierobot., ii. p. 73.

פנה fut. יפנה, apoc. and conv. יפן, יפן in the other persons, תפן, תפן, תפן to turn; in one phrase, תפנה ערה to turn the back, see ערה letters a, b. Elsewhere, always intrans. TO TURN ONESELF.

(1) in order to go any where. Exod. 7:23, יפן, יפן, 10:6; 32:15; Gen. 18:22; Deut. 9:15; 10:5; 16:7; sometimes with the addition of a dat. pleon., Deu. 1:40; 2:3; Josh. 22:4; hence—(a) to turn to, or towards any place, followed by אל 1 Sa. 13:17; followed by ל Isa. 53:6; 56:11; acc. 1 Sa. 13:18; 14:47, יפנה יפנה “whithersoever he turned himself;” with ה parag., 1 Ki. 17:3; Deut. 2:3; Cant. 6:1; also followed by אל of pers. to turn oneself to any one, to go to him, especially to God, Isa. 45:22; angels, Job 5:1; idols, Lev. 19:4; Deu. 31:18, 20; soothsayers, Lev. 20:6, to seek an oracular answer or aid. פנה אחרי פ to turn oneself to follow any one’s part, to incline to any one’s side, Eze. 29:16.—(b) to turn oneself away from any one, followed by מעם Deu. 29:17 (used of the heart). Absol., Deu. 30:17, “if thy heart turns itself (i. e. turns itself away from God) and thou dost not obey.”—(c) Figuratively applied to time.—(a) to turn itself, to pass away. Jer. 6:4, פנה היום “the day declines.” And poetically, Psa. 90:9, “our days decline.”—(β) to turn itself in coming, approaching, in the phrase, לפנות הבקר when the morning draws on, at morning, Ex. 14:27; Jud. 19:26; Psa. 46:6; לפנות ערב when the evening draws on, at evening, Gen. 24:63; Deu. 23:12.

(2) to turn oneself to look at any thing, Ecc. 2:12, פניתני אני לראות חכמה, “I turned myself to behold wisdom;” Ex. 2:12, ויפן פה וכה וראה “and he turned himself (with his eyes directed) hither and thither, and saw.” Hence to behold, to turn the eyes to any thing, followed by אל Ex. 16:10; Num. 17:7; Job 21:5; Job 6:28; Ecc. 2:11; followed by אחרי (behind oneself), Jud. 20:40; 2 Sam. 1:7; 2:20; למעלה (upwards), Isa. 8:21. Metaph. אל פנה to regard a person or thing, Deut. 9:27; especially used of God hearing and answering men, Ps. 25:16, פנה אל תפלה Ps. 69:17; 86:16; also אל תפלה Ps. 102:18; 1 Ki. 8:28; אל הפניה Num. 16:15; Mal. 2:13. Of a king, 2 Sam. 9:8.—Used of inanimate things, to look towards any direction, Ezek. 8:3, השער הפנה צפונה “the gate that looks towards the north;” Eze. 11:1; 44:1; 46:12; 47:2. Used of a boundary, Josh. 15:2, 7.

PIEL, prop. to cause to depart (see Kal No. 1, e).

hence—(1) *to remove, to take out of the way*, Zeph. 3:15.

(2) *to clear from things in confusion, from things in the way, to put a house in order* (aufräumen), Gen. 24:31; Lev. 14:36; *to clear a way*, i. e. to prepare it, cast it up, Isa. 40:3; 57:14; 62:10; Mal. 3:1. Absol. Ps. 80:10, מְנִיתָ לְרַגְלִי "thou preparedst (way, or room) before it."

HIPHAL, fut. convers. מְנִי.—(1) *trans. to turn*, Jud. 15:4, especially the neck, the back; used of one going away, fleeing, 1 Sam. 10:9; Jerem. 48:39. Hence—

(2) without עָרַךְ intrans. *to turn the back, to flee*, Jer. 46:21; 49:24; also, *to turn oneself back, to stop in flight*, Jer. 46:5; Nah. 2:9. Followed by מִן to turn oneself to any one, Jer. 47:3.

HOPHAL, *to turn the back*, Jer. 49:8; *to look in any direction* (see Kal No. 2, fin.), Eze. 9:2.

Derivatives, מְנִי (מִן), מְנִי, pl. מְנִי (whence a new adj. לְמִנִּי), and the pr. n. מְנִי, מְנִיאל, מְנִיאל.

מְנִי not used in sing. (though another form of it, מְנִי, appears in the pr. n. מְנִיאל, pl. מְנִי constr. מְנִי m. (but f. Eze. 21:21).

(1) *the face* (prop. the part *turned towards* any one, see Eze. 21:3, from the root מְנִי, compare Arab.

جَه, face, from جَه, V. to turn oneself in any direction; for the use of the pl. compare Gr. τὰ πρόσωπα in Homer), Gen. 38:15; 50:1; Exod. 3:6, and frequently. Constr. with a pl. verb and adj. Job 38:30; Dan. 1:10; in the fem. Ez. 21:21; more rarely sing. Lam. 4:16; Prov. 15:14. Also used for the pl., as מְנִי עַל פְּנֵי Eze. 1:6; 10:21; 41:18; לֶחֶם הַפָּנִים bread of the face (see לֶחֶם), and שֻׁלְחַן הַפָּנִים the table on which these loaves were set, Nu. 4:7.

Specially these phrases are to be noticed—(a) מְנִי מְנִי Gen. 32:31; Deut. 34:10, and מְנִי מְנִי Deut. 5:4, used of the face.

(b) *to say and do any thing* מְנִי מְנִי to any one's face, i. e. freely, frankly, and even often impudently and insolently, in contempt of him, ihm zum Troß und Spott (compare the French *dire dans la barbe*, as in Latin, *laudare in os*, Ter.), Job 1:11, מְנִי מְנִי "he will curse thee to thy face;" Job 21:31; Isa. 65:3, "who provoke me מְנִי מְנִי to my face," i. e. in contempt and scorn of me. In the same sense there is said מְנִי מְנִי Job 2:5; 13:15; Deut. 7:10. מְנִי מְנִי (God) will recompense to him to his face" (to an enemy), i. e. firmly and without delay. (Vulg. *statim*. In the other member מְנִי מְנִי to answer in his face.

i. e. to refute him firmly, freely, openly; Job 16:8, מְנִי מְנִי "my leanness answers in my face," i. e. testifies strongly against me; Hos. 5:5; 7:10.

(c) מְנִי מְנִי to direct one's face or looks towards any one, Eze. 6:2; followed by מְנִי 1 Ki. 2:15. But—

(d) מְנִי מְנִי followed by an acc. *to turn one's face in any direction*, i. e. *to direct one's course* thither, to go, Gen. 31:21; followed by a gerund, *to intend, to propose to oneself to do any thing*; but, however, used specially of going, Jer. 42:15, 17; 44:12; 2 Ki. 12:18; Dan. 11:17. The same is מְנִי מְנִי 2 Ch. 20:3; Dan. 9:3; 2 Ch. 32:2, מְנִי מְנִי "and (set) his face upon war." In the New Test. see Luke 9:53. (In Syriac in the same sense מְנִי מְנִי to set one's face, מְנִי מְנִי to set one's

sight; Pers. روی آوردن *rui awerden*; see my observations on Luke loc. cit., in Rosenmüller, Repert. i. p. 135.)—In two other phrases מְנִי is used of an *angry countenance* (compare Ps. 21:10; 34:17; 80:17; of a sad countenance, 1 Sam. 1:18; Job 9:27).

(e) מְנִי מְנִי to look on any one with an angry countenance, Levit. 20:5; with the addition of the words מְנִי מְנִי Jer. 21:10; compare מְנִי מְנִי Jer. 44:11 (opp. to מְנִי מְנִי under the word מְנִי No. 1 letter e).

(f) מְנִי מְנִי to pour out one's anger against any one, Lev. 20:3, 6; 26:17; Eze. 14:8.—Other phrases, as מְנִי מְנִי, מְנִי מְנִי see under those words.

(2) *person, personal presence, presence*, Gr. πρόσωπον. Exod. 33:14, מְנִי מְנִי "my person shall go," i. e. I myself, I in person (ich in Person) will go. 2 Sa. 17:11; Lam. 4:16. As to the phrase מְנִי מְנִי and מְנִי מְנִי see under those words.—Sometimes without any emphasis מְנִי *my person is I*. Ps. 42:12; 43:5; compare מְנִי מְנִי to oppress the persons of the afflicted; i. e. the afflicted, Isa. 3:15.—Figuratively applied to inanimate things it is—

(3) *the face, the surface* of a thing, e. g. of the earth, Gen. 2:6; Isa. 14:21; of a field, Isa. 28:25; of the water, Job 38:30, etc. Less clear is the passage, Job 41:5, מְנִי מְנִי "who shall uncover the face of his garment" (the crocodile's), i. e. his garment itself, that is, his surface or upper part which covers the rest (compare מְנִי No. 1, a). So also מְנִי מְנִי of a veil itself as a covering, Isai. 25:7.—Comp. מְנִי מְנִי No. 2, מְנִי מְנִי Nos. 1, 2. Hence it is—(a) *the external appearance, state, condition* of a thing. Prov. 27:23, "look well to the condition of thy flock," betrümmere dich darum, wie deine Heerde aussieht.—

(b) *way* and *manner*, as in the Rabbinic. Compare *פנה*, face, manner. See below *לפני* No. 3.

(4) *the forepart, front* of a thing (Arab. *جبهة* id.). Jer. 1:13, *וּפָנִי כִפְּנֵי צִפּוֹנָה* "and the front thereof (of the pot) looked towards the north;" used of *the front* of an army (Gr. *πρόσωπον*), Joel 2:20. Adv. *לפנים* in front (opp. to *אחור*) Ezek. 2:10; *לפנים* forwards (*vorwärts*), Jer. 7:24; used of time, *before, of old*; Deu. 2:10, 12; Josh. 11:10; 14:15; *לפנים* anciently, Isai. 41:26; *לפנים* in front, 2 Sam. 10:9. Compare *לפני* No. 2.—*The front part* of a sword is its *edge*. Ezek. 21:21, *אֵיזָה פָּנֶיךָ כְּעֵדוֹת* "whither is thy edge (that of a sword) directed?" Eccles. 10:10.—Also *פנים* is used for the wall of a house opposite the door, Hom. *τὰ ἐνώπια*, whence with *ה* *parag. פְּנִימָה* which see.

With prepositions it often becomes in nature a particle:—

(A) *לפני*—(1)—(a) *into the presence of* any one, 2 Ch. 19:2; *before*, Lev. 9:5; Nu. 17:8, after a verb of motion.—(b) *in the presence of*, Ex. 23:17.

(2) *upon the surface of* a thing, e.g. *פְּנֵי הַשָּׁמַיִם* *Ezek. 14:53*; *Ezek. 16:5*.—See another meaning of this, above, No. 1, letter b.

(B) *לפני* pr. by the face, i.e. *in the presence of* any one, *before* any one, e.g. *אֶת־פְּנֵי הַמֶּלֶךְ* Esth. 1:10; *לפני* before God, Gen. 19:13; sometimes for, at the holy tabernacle, in the phrase, *נִרְאָה אֶת־פְּנֵי* [to appear before Jehovah], to appear in the sanctuary, Ex. 34:23, 24; Deu. 31:11; 1 Sa. 1:22 (for which there is also used *לפני* Ex. 23:17; and poet. *לפני* Isai. 1:12; Psa. 42:3; in which latter phrase *לפני* should be taken for an acc. of place); *before*, e.g. *אֶת־פְּנֵי הָעִיר* before the city, Gen. 33:18; *אֶת־פְּנֵי הַפָּרֹכֶת* before the vail, Lev. 4:6. After verbs of motion, *into the presence of* any one, 1 Sa. 22:4.—*לפני* from before (the presence of) any one, Gen. 27:30; *from before*, from the front, 2 Kings 16:14.

(C) *לפני* i. q. *before, in front of*, but chiefly in the writers of later age, Eze. 42:12; mostly in the phrase *עָמַד לְפָנַי* to stand before any one, to resist him, Deuteron. 7:24; 11:25; Josh. 10:8; 21:44; 23:9; Esth. 9:2.—The proper force of a substantive is to be retained in the words, Eze. 6:9, *נִלְשׁוּ בְּפָנֵיהֶם* they manifest loathing in their countenances; compare Eze. 20:43; 36:31.

(D) *לפני* with suff. *לפני, לפניך, לפניכם, לפניהם* לפני — (1) *in the presence of* any one, under his eyes, he being present and looking on; before any one. Num. 8:22, "the Levites went in to minister... לפני

before Aaron and his sons;" i.e. under their oversight; 2 Ki. 4:38; Zec. 3:8. *לפני שֶׁשֶׁשׁ* in the presence of the sun, i.e. so long as the sun (which poets compare to the eye, see *עֵינַיִם*) shall shine on and illuminate the earth, Ps. 72:17; comp. *לפני* verse 5 (but Job 8:16 *לפני שֶׁשֶׁשׁ* is while the sun is shining). Often figuratively, i. q. in the eyes of any one; i. q. in his judgment. *לפני* favour and tender love with any one, Dan. 1:9, 1 Ki. 8:50; Psa. 106:46; *לפני* i. q. *לפני* see *יָטַב בְּעֵינַי* i. q. *לפני* having great influence with his lord, 2 Ki. 5:1; comp. Pro. 4:3; 14:12; specially is the phrase to be noticed *לפני יְהוָה*—(a) prop. *in the presence of Jehovah*, under his eyes, Gen. 27:7; before the holy tabernacle, Exod. 34:34; Lev. 9:5; 23:40; Jud. 21:2; in the temple and its porches, Isa. 23:18.—

(b) figuratively, *in the judgment of Jehovah* (comp. *עם* No. 2, c); e.g. *לפני* Josh. 6:26; but commonly in a good sense *with the approbation of Jehovah* (since we only put those things which please us before our eyes; comp. *רָאָה*); hence *לפני* favour with Jehovah, Ex. 28:38; *לפני* to lead a life approved of Jehovah (see *הִתְהַלֵּךְ*). Gen. 10:9, "a mighty hunter before the Lord" such as was pleasing to the Lord" [?]. Ps. 19:15, "let the meditation of my heart be pleasing to thee." The things in which Jehovah is pleased are decreed by him. Hence, Gen. 6:13, "an end of the whole earth is decreed by me." Farther, its use is to be noticed in these expressions—(aa) *לפני המלך* to stand before the king, waiting his commands; i.e. to minister to him (see *עָבַד*); compare *לפני* 2 Sam. 16:19.—(bb) to worship before a deity (see *הִתְהַלֵּךְ*). 1 Ki. 12:30, "to worship one (of the calves)."—(cc) to be put to flight before an enemy (see *נִגַּף* Niph.); hence used after verbs of dispersing, disturbing, Jud. 4:15; 1 Sa. 14:13; 20:1; 2 Sa. 5:20; Jer. 1:17; 49:37 (comp. below *לפני*).—(dd) *לפני* to put before another, e.g. food, 2 Ki. 4:43; hence to propose to any one for choice, Deut. 11:26; to impose a law to be observed, Deut. 4:8; 1 Ki. 9:6; Jerem. 26:4; 44:10; Ezek. 23:24; also to give into any one's power (i. q. *בְּיָד*), Josh. 10:12; Deut. 2:33, 36; Jud. 11:9; 1 Ki. 8:46; Isa. 41:2. So also without a verb of giving, Gen. 24:51, "behold, let Rebecca be given to thee;" Gen. 34:10, "the land is before you," let it be free for you and your flocks; 2 Chron. 14:6.

(e) *before, in front of* (compare *לפני* No. 4).—(a) used of place; *לפני אֹהֶל מוֹעֵד* before the tabernacle of the congregation, 1 Ch. 6:17; hence eastward Gen. 23:17; 25:18; Deut. 34:49; also *before, in*

taking the lead; chiefly used of a general or leader, who goes at the head of his army (see *יָצָא וְיָרָא לְפָנָי* under the word *בּוֹא* No. 1, let. c); used of a king it is *before*, at the head of his people (Eccl. 4:16, "there was no end to all the people *לְפָנָי* whom he was"); also used of captives or booty which the conqueror, like a shepherd driving his sheep (Gen. 32:18), drives *before* him (Isa. 8:4; Am. 9:4; Lam. 1:5, 6).—(b) used of time, e. g. *לְפָנַי הָרָעָשׁ* before the earthquake, Amos 1:1; Gen. 13:10; 29:26; Pro. 8:25; Zech. 8:10. Gen. 30:30, *לְפָנַי* "before me," i. e. before I had come to thee; Jerem. 28:8, *לְפָנַי כִּנְיָה* before now, Neh. 13:4. Followed by an inf. *before that*, Gen. 13:10; Deut. 33:1; 1 Sam. 9:15.—(c) used of worth, superiority (like the Lat. *ante, præ*). Job 34:19, "he does not regard the rich *לְפָנַי* before (more than) the poor." After verbs of motion.—(d) *to one's front*, with the idea of meeting; as *לֵךְ לְפָנַי* to meet any one, Gen. 24:12; and more frequently with a hostile sense, *against* (*avti*); prop. into the face, front part; as *לְפָנַי קוּם* to rise against any one, Num. 16:2; *יָצָא לְפָנַי* to go out against, 1 Ch. 14:8; 2 Ch. 14:9; also *עָמַד לְפָנַי* (see *עָמַד*); *לְפָנַי קוּם* Josh. 7:12, 13; *הִתְיַצֵּב לְפָנַי* to stand against any one, to resist.

(3) *in the manner of, like* (compare *פָּנִים* No. 3, letter b); Job 4:19, "they fall *לְפָנַי* as before the moth;" Vulg. *velut a tineæ*; LXX. *σὺν τῷ τῆρας*; compare Latin *ad faciem*, Plaut. Cist. i. 1, 73. So *לְפָנַי נָחַן* to regard as for any one (compare *נָחַן*), 1 Sa. 1:16. From *לְפָנַי* has arisen the adj. *לְפָנִי* anterior, which see.

Note. Of doubtful authority are the significations—(a) *for* (compare *נָגַד*, and Germ. *vor* and *für*), in the phrase *לְפָנַי לְעֵרֵב* to be surety *for* any one, Prov. 17:18 (for the surety used to give his pledge *before* his friend).—(β) *on account of* (as *מִלְפָּנַי, מִלְפָּנֶיךָ*), in *לְפָנַי כִּסְפָּר* to lament on account of any one, 2 Sa. 3:31 (for mourners used in funerals to go foremost; see Geier, *De Luctu Hebræorum*, cap. v. § 15—19).

(E) *מִלְפָּנַי (from before)*.—(1) *from the presence of any one*, used of those who were *before* any thing, and who go away from that place, e. g. to go out *מִלְפָּנַי* Lev. 9:24; *מִלְפָּנַי פָּרַעַה* Gen. 41:46. Hence after verbs of fleeing (compare *לָן* No. 3, letter a), and of putting to flight, 1 Chron. 19:18; 2 Chron. 20:7; of fearing and of putting in fear, 1 Sa. 18:12; Psalm 97:5; 114:7; Ecc. 8:13; Est. 7:6; and also those of asking aid (an idea connected with that of fleeing), 1 Sa. 8:18; of humbling oneself, 1 Ki. 21:29; 2 Ch. 33:19; 36:12.

(2) Used figuratively of the cause, *on account*

of, i. q. *מִלְפָּנַי, מִן*, e. g. to rejoice *on account of*. 1 Ch. 16:33.

(F) *מִלְפָּנַי*.—(1) *from the face, presence, front* of a pers. or thing, *vor* (*etwas vor*); Ex. 14:19, "and the column went away *מִלְפָּנֵיהֶם* from before them (*vor ihnen vor*), and stood behind them." Hence it is frequently used after verbs of going away, Hos. 11:2; of fleeing (compare *לָן* No. 3, letter a, from which it differs in that *מִלְפָּנַי* is mostly put before persons, *לָן* before things, see *חָתַח* Niphal), Gen. 7:7; 16:8; Isa. 20:6; compare Ps. 61:4; of asking aid, Isa. 19:20; 26:17; of fearing (see *יָרָא, חָתַח* Niphal); of reverencing, humbling oneself, 2 Ki. 22:19; Lev. 19:32; of hiding oneself, Job 23:17, and other verbs which resemble these in meaning. So the sense of fleeing and fearing is involved in the following, Jud. 9:21, "he dwelt there after he had fled *מִלְפָּנַי אֲבִימֶלֶךְ* his brother." Well rendered in the Vulg. *ob metum A. fratris sui*, 1 Chr. 12:1 (on which passage, see *עָצַר* in Kal). Isaiah 17:9, "desolate houses (see *עָזוּבָה*) *מִלְפָּנַי* ... *אֲשֶׁר יִשְׂרָאֵל* which those deserted (who fled) from the Israelites," i. e. the aborigines of Palestine (see note on this passage in Germ. Trans., ed. 2).

(2) Used of the author and efficient cause from which anything proceeds, i. q. *מִן* No. 2, letter c. Gen. 6:13, "the earth is full of violence *מִלְפָּנֵיהֶם* (which proceeds) from them." (LXX. well render it *ἀπ' αὐτῶν*.) Ex. 8:20; Jud. 6:6; Jer. 15:17; Ezek. 14:15. Used of a more remote cause, *on account of*. Isa. 10:27, "the yoke shall be broken *מִלְפָּנַי* on account of the fatness (of the bull)" [?]. Deu. 28:20; Hosea 10:15; Jer. 9:6. Where the reason is given on account of which anything is *not* done, Lat. *præ*, Job 37:19; 1 Ki. 8:11. Followed by *אֲשֶׁר* it becomes a conj. *because that, because*, Ex. 19:18; Jer. 44:23.

I wonder that Winer (page 779) should also have added the following significations, *before, in the presence of*, citing Levit. 19:32 (where *קוּם מִלְפָּנַי* to rise up to any one, is used as a mark of modesty and reverence to old age (see above, No. 1); and even *towards* (as though it were *מִלְפָּנַי*), Jer. 1:13 (as to which passage see under the word *פָּנִים* No. 4).

(G) *עַל מִלְפָּנַי* has various significations, according to the different senses of the noun and of the particle.

(1) From the signification of *face and front* (No. 1, 4), it is—(a) *to the face, before the face of any one, in the presence of*, i. q. *לְפָנַי* No. 1 (see *עַל* No. 3, c). Gen. 32:22; Lev. 10:3; Ps. 9:20; 2 Ki. 13:14; having any one present and looking on, Num. 3:4.—Job 6:28, *עַל מִלְפָּנֶיךָ אִם אֶבְיָצֶה* "before your eyes (it will be,

י. e. it will be manifest), whether I lie?" מַעַל פָּנַי = מַעַל Gen. 23:3. — (b) *in front* of a thing, *before*, 1 Ch. 3:17. Ps. 18:43, "as dust before the wind," driven by the wind. Here also belong the following: 1 Ki. 6:3, "the length of it (the vestibule) עַל פְּנֵי רֹחַב הַבַּיִת before the breadth of the temple" (vor der Breite des Tempels hin). 2 Chr. 3:8; and Gen. 1:20, "and let fowl fly ... רָצוּ עַל פְּנֵי הַשָּׁמַיִם in front of (or before) the firmament of heaven." Also, *eastward*, Gen. 16:12; 23:19; 25:18; Josh. 18:14; 1 Ki. 17:3, 5; Zec. 14:4; *before*, used of time, Gen. 11:28; of worth (*præ*), Deut. 21:16. — (c) *to or towards the face or front* of anything (compare עַל No. 4); hence *towards*, Gen. 18:16; 19:28; and *against*, Ps. 21:13; Nah. 2:2.

(2) From the signification of *surface*, עַל פָּנַי is — (a) *on the surface*, e. g. of the earth, Gen. 1:29; 6:1; the waters, Gen. 1:2; of a valley, Eze. 37:2; whence מֵעַל פָּנֵי used of those who are removed from the surface, 1 Sa. 20:15; Am. 9:8. — (b) *upon*, along upon the surface, e. g. of the earth, Amos 5:8; of a field, Lev. 14:7; Eze. 32:4. — (c) *out upon*, or *over* the surface (über die Oberfläche hin), Gen. 11:8; Lev. 16:14, 15; Isa. 18:2. — Used figuratively — (d) *in the sense of superadding*, like עַל (No. 1, letter b, a), *above*, *besides*, *ἐπι*. Ex. 20:3, "thou shalt have no other gods עַל פָּנַי upon me," i. e. besides me. Well given by the LXX. πλὴν ἐμοῦ. Chald. מִנִּי. Job 16:14.

פִּנָּה fem. (from the masc. פֶּן, which see) — (1) *a corner*, Prov. 7:12; 21:9, and frequently. פִּנָּה ראש פִּנָּה Ps. 118:22, and אֶתֶּן פִּנָּה Job 38:6, a corner stone.

(2) *a mural tower*, such as were erected on the corners of walls, 2 Ch. 26:15; Zeph. 1:16.

(3) Metaph. used of *a prince of a people*, who is their defence, Isa. 19:13; Zec. 10:4; 1 Sa. 14:38; Jud. 20:2. Compare קִנָּן, קִנָּן.

פְּנוּיָל ("the face of God," from the obsolete sing. פָּנִי, for פָּנִים; comp. מַחֵי, pl. מַחֵים, [Penue], pr. n. — (1) of a town beyond Jordan, Gen. 32:32 (where the account is given of the origin of the name); Jud. 8:8; once פְּנוּיָל (id.), Gen. 32:31. — (2) m. — (a) 1 Ch. 8:25, פְּנוּיָל קרי. — (b) 1 Ch. 4:4.

פְּנוּיָל [Peniel], see the preceding, No. 1 and 2, a.

פְּנֵי face, see פָּנֵה.

פְּנִימָה Milēl (from פָּנִים, signif. 4, with ה local, compare as to the retention of the pl. termination מִימָה and מִלְמָה Ex. 15:27; Num. 33:9), prop. *to the wall of the house*, or room, or court, which is

opposite the door, and meets the eyes of those who come in, ἐν τοῖς ἐσωτέροις, where the throne stood in royal palaces; Ps. 45:14, "allsplendid (sits) the daughter of the king (the queen) פְּנִימָה by the wall," i. e. is seated on the throne. Hence *on the inner wall* (so also Gr. ἐνῶπια), 1 Ki. 6:18; *within*, in the house, 2 Ki. 7:11; *inward*, 2 Ch. 29:18. With prefixes — (1) לְפָנֶיהָ *inside*, *within*, 1 Ki. 6:30; *inwards*, Eze. 41:3. לְפָנֶיהָ *within* any thing, Eze. 40:16. מִלְפָּנֶיהָ *inwardly* (von innen), 1 Ki. 6:29. — (2) מִפְּנִימָה *within* (von innen), 1 Ki. 6:19, 21; 2 Ch. 3:4. Hence —

פְּנִימָי m. in this word is regarded almost like a radical, and is thus retained), fem. פְּנִימִית, pl. פְּנִימִים 1 Chr. 28:11, f. יוֹתָם. 2 Chr. 4:22, adj. *interior*, *inner* (opp. to חִיצוֹן exterior), 1 Ki. 6:27, 36; 7:12; Eze. 40:15, seq.

פְּנִינִים m. only in pl. Prov. 3:15; 8:11; 20:15; 31:10; Lam. 4:7; Job 28:18; once פְּנִינִים Pro. 3:15 כְּחֵיב (the singular is found in pr. n. פְּנִינָה), according to the opinion of most of the rabbins, which is defended by Bochart, Hieroz. ii. lib. v. c. 6, 7; Hartmann, Hebräerin, iii. p. 84, seq.; and of late, Böhlen and others, *pearls* (Gr. πύρα). I might assent to this were it not for the passage in Lam. loc. cit. אֲדַמּוּ עֵצִים מִפְּנִינִים which I cannot render with Bochart, "they are more shining in body than pearls;" see אֲדַמּוּ. I therefore incline more to the opinion of J. D. Michaëlis (Supplem. p. 2022), and others, who understand *red coral*; and this, too, is favoured by the etymology (prop. branches, foliage, compare Arab. فَرْعٌ a branch, from the root פָּרַע); nor is it an objection that there is another word רִמְמוֹת, to which the same signification of coral is attributed. This, if an objection, would lie equally against pearls (see פְּרִלָּה). Some also understand it to be *red gems*, such as the sardius, pyrops; but this word is not found amongst the gems (Ex. 39:10, seq.).

פָּנָן an unused root. Arab. فَنَن Conj. II. to divide, to separate; hence פָּנָה, פָּנָה a corner (exterior or interior), and פְּנִינִים prob. corals (pr. branches, compare פָּרַע, from the root פָּרַע).

פְּנִינָה (i. q. פְּנִינָה, which is the reading of some copies, "coral," according to others "pearl"), [Pē-ninnah], pr. n. of a wife of Elkanah, 1 Sa. 1:2, 4.

פָּנָק not used in Kal. The primary idea is probably that of *WAVING ABOUT* (comp. פָּנָק); whence

it has the meaning of *feebleness* and *softness*. Arab. *نقى* to treat and bring up softly, IV. to live delicately; Syr. Ethpe. to delight oneself.

PIEL, to treat delicately, Prov. 29:21.

פס prop. *extremity* (from the root **פס** No. I.), i. q. Ch. and Syr. **فصل**, with **כף**, **כף** the hand, and **פס** the sole of the foot. Hence **פסות** Gen. 37:3, 23; 2 Sam. 13:18, 19, a tunic extending to the wrists and ancles, a long tunic with sleeves, worn by boys and girls of nobler rank. Joseph. Arch. vii. 8, § 1, *ἐφόρουν γὰρ αἱ τῶν ἀρχαίων παρθένου χειροδέτους ἄχρι τῶν σφυρῶν πρὸς τὸ μηδὲ βλέπεσθαι χιτῶνας*, which has been well explained and defended by A. Th. Hartmann, *Hebräerin*, iii. 280. Also LXX. and Aqu. Sam. *καρπωτός*, Synm. *χειριδωτός*, Aqu. Gen. *ἀστραγάλειος (talaris)*.—As to the forms of the tunic worn by women and by men of more noble rank, see Braunius, *De Vestitu Sacerd.* p. 473, seq.; Schroeder, *De Vest. Mulierum*, p. 237, seq.; Böttigeri Sabina, ii. 94, seq.; 115, seq.

פס Ch. with **כף** the hand (prop. the extremity of the hand, i. e. the hand which is an extremity), Dan. 5:5, 24. See Hebr. and compare **פס** No. 2.

פס דמים [*Pas-dammim*], see **פס דמים**.

פסג not used in Kal. Ch. to cut up, to divide, i. q. **פס**, which is more in use.

PIEL, once, Ps. 48:14, **פסגו ארמנותיה** "divide her palaces," i. e. go round about them, unless it be preferred to render "accurately contemplate," verbs of dividing being frequently thus applied (compare **פס**). Hence—

פסגה (Ch. "a part," "a fragment"), [*Pisgah*], pr. n. of a ridge in the land of Moab, or the southern border of the kingdom of Sihon, Nu. 21:20; 23:14; Deu. 3:27; 34:1; Josh. 12:3.

פס prop. *diffusion* (see the root **פס** No. II.), figuratively, *abundance*; found once. Ps. 72:16, **יהי פס כר בארץ** "let there be a abundance of corn in the earth." Others take it as the fem. of the form **פס**, hence a *handful*. Kimchi, **כר**, which may do if it be taken collectively: [or still better if taken simply, a *handful of corn*, from which, vast returns are obtained, see the context].

I. **פס**—(1) TO PASS OVER, TO PASS BY, pr. n. **פס** *Thapsacus*, where the Euphrates was crossed. Hence—

(a) to pass over, to spare, Isa. 31:5; followed

by **על** Ex. 12:13, 23, 27, i. q. **על** (Arabic **نفس** to make more room for any one).

[Not divided into two parts in Thes.].

II. **פס** pr. TO BE WRENCHED, DISLOCATED (Arab **نسخ**), hence to halt. Used figuratively, 1 Kings 18:21, "how long halt ye between two opinions?" i. e. fluctuate from one to the other. A similar use is made in Arabic of the verb **حلف** to halt, to limp, in Syriac of the verb **ܠܚܦ** (Barhebr. p. 531), and Chrysostom used the phrase *χωλεύειν περὶ τὰ δόγματα*.

PIEL, id. 1 Kings 18:26 (used scornfully of the awkward leaping of the priests of Baal).

NIPHAL, to be made lame, 2 Sa. 4:4.

Derivatives, **פס**—**פס**.

פס ("lame," "limping"), [*Paseah, Phase-ah*], pr. n. m.—(1) 1 Chr. 4:12.—(2) Neh. 3:6.—(3) Ezr. 2:49; Neh. 7:51.

פס m. pr. a sparing, immunity from penalty and calamity, hence—

(1) a sacrifice offered on account of the sparing of the people, the *paschal lamb*, of which it is said, Ex. 12:27, **זבח פסח הוא ליהוה אֱלֹהֵי יִשְׂרָאֵל** "this is a sacrifice of sparing (prop. of passing over) unto Jehovah, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians," etc. Hence **פסח** to kill the paschal lamb, Ex. 12:21; 2 Ch. 30:15, 17; 35:1, 6; **פסח** Deut. 16:2, seqq.; **פסח** to eat the passover, 2 Chron. 30:18; **פסח** to prepare the sacrifice of the passover (see **פסח** No. 2, f), Exod. 12:48; Num. 9:4, seqq.; Josh. 5:11. Plur. **פסחים** 2 Ch. 30:17.

(2) the day of the passover, i. e. the fourteenth day of the month Nisan (Levit. 23:5), which was followed by the seven days of the feast of unleavened bread (ibid. verse 6). Hence **פסח** the day after the passover, i. e. the fifteenth day of the month Nisan, Josh. 5:11.

פס adj. m. lame, Lev. 21:18, pl. **פסחים** (without Dag.), 2 Sam. 5:6, 8; Isa. 33:23.

פסל or **פסיל** only in pl. **פסילים**—(1) graven images of idols, Deut. 7:25; Isa. 21:9; Jer. 8:19; 51:52; made of wood, Deut. 7:5, 25.

(2) perhaps stone quarries, like the Syriac **ܦܫܬܢܝܬܐ** (see 2 Ki. 12:12 Pesh.), Jud. 3:19, 26 Root **פסל**.

פסד an unused root. Ch. Pa. to cut, i. q. **פסג** and **פספ**. Hence—

פסח [*Pasach*], pr. n. m. 1 Ch. 7:33.

פסל fut. **יפסל**! TO CUT, TO CARVE, TO FORM BY CUTTING—(a) stones, Ex. 34:1, 4; Deu. 10:3; 1 Ki. 44:15, 17; 45:20; and even used of a molten image (which is properly called **מסכה**), Isa. 40:19; 44:10; Jer. 10:14; 51:17. For the plur. **פסילים** is always used.

Derivatives, **פסיל**, and—

פסל with suff. **פסילי** m. the graven image of an idol, Ex. 20:4; Jud. 17:3, seq.; made of wood, Isa. 44:15, 17; 45:20; and even used of a molten image (which is properly called **מסכה**), Isa. 40:19; 44:10; Jer. 10:14; 51:17. For the plur. **פסילים** is always used.

פסנתרין Dan. 3:7; and **פסנתרין** Dan. 3:5, 10, 15; the Greek word *ψαλτήριον* (in the LXX. often for **נבל**, **בנור**) being adopted in Chald., with the interchange of *l* and *n*; it is of the singular number, since—(a) it is joined with other names of instruments which are put in the singular; and—(b) it does not answer to the Greek *ψαλτήρ*, which signifies harper, but to *ψαλτήριον*. The Greek *ιον*, in Oriental languages, either becomes *in* (compare *καυνόβιον*, Syr. *Kanobîn*), or altogether is rejected; of which we have an instance in this very word, which is now called in Egypt *سنتير* (for *psantir*); see Villoteau in *Descr. de l'Égypte*, vi. p. 426. See also the observations of Hengstenberg on this word, in his *Authenticity of Daniel*, p. 15.

I. **פסד** (cogn. to the verb **פסס**) TO CEASE, TO LEAVE OFF, TO FAIL, Ps. 12:2. Derivative, **פס**.

[Not separated in Thes.].

II. **פסד** i. q. **פשה** and Chald. **פסה** TO SPREAD ONESELF ABROAD; whence **פשה**.

פספה [*Pispah*], pr. n. m., 1 Chron. 7:38 (The derivation is unknown).

פעה an onomatopoeic word—(1) TO CALL, TO CRY OUT; once used of a parturient woman, Isaiah 42:14 (Syr. and Chal. **פעה**, **פעה** to *bleat*, to *bellow*; compare Gr. *βοῶω*; whence *βοῦς*, *bos*. Similar is **פעה**, *ῥάω*; which see).

(2) to *blow*, to hiss as a serpent, viper; Arab. **نعي**; whence **נפע** a viper. From No. 1, is—

פוע (“bleating”), [*Pau*], pr. name of a town in Idumaea; also called **פוע** Gen. 36:39.

פעור (“hiatus”), [*Peor*], pr. n. of a mountain, Num. 23:28. Hence **פעור** Num. 25:3, 5; and simply **פעור** Num. 23:28; 31:16; Josh. 22:17, an idol of the Moabites, in whose worship women prostituted themselves. Compare **פעור** גִּית.

פעל fut. **יפעל**; once **יפעל**; followed by Makk. **יפעל** (Job 35:6) i. q. **עשה** TO MAKE, TO DO, a word of great use in cognate languages [“rarely used in Arab.”]

(נעל, **פעל**); in Hebrew only used poetically. Job 11:8, **מה תפעל** “what wilt thou do?” Psalm 11:3, **עדין מה תפעל** “what shall the righteous do?” Deut. 32:27, **לא יהוה פעל כל אלה** “has not Jehovah made all these things?” Job 33:29; Isa. 43:13. Specially it is—(a) to *make*, to *fabricate*, e. g. an idol, Isaiah 44:15; to *make* (to dig) a pit, Ps. 7:14. Absol. Isa. 44:12, **פעל בפתח** “he laboureth in the coals.”—(b) to *produce*, to *create*, Ps. 74:12; whence **פעלי** my creator, Job 36:3.—(c) to *prepare*. Ex. 15:17, “the place which thou hast prepared for dwelling.” Hence to *attempt*, to *undertake* any thing (opp. to **עשה** to effect). Isa. 41:4, **מי פעל ונדעה** “who hath attempted and done it” (compare Isa. 43:7, **הציו לרעים יפעל** Mic. 2:1; Ps. 58:3, “ye devise wickedness in your hearts” (A similar use is made of **עשה** Isa. 32:6; 37:26).—(d) to *do* (i. e. to exercise) justice, Ps. 15:2; wickedness, Job 34:32; 36:23. **פעלי** evil doers, wicked men, Ps. 5:6; 6:9; 14:4; and frequently.—(e) Followed by an acc. and **ל** of the thing, Ps. 7:14, **הציו לרעים יפעל** “he makes his arrows burning.”—(f) Followed by **ל** of pers. to do any thing for any one, whether good, Job 22:17; Ps. 31:20, or evil, Job 7:20; followed by **א** id., 35:6.

Derived nouns, **פעל**, **פעלה**, **פעלה**.

פעל with suff. **פעלי**, **פעלך** (*poölcha*) more rarely **פעלי** Isa. 1:31; Jer. 22:13; plur. **פעלים** 1 Ch. 11:22, i. q. **מעשה**; but (with few exceptions) only in poetry.

(1) a *deed*, *act* (*ἔκτ*); as of men, Ps. 28:4; Pro. 24:12, 29; of God, Ps. 64:10; specially an *illustrious deed*, 2 Sam. 23:20; an *evil deed*, Job 36:9

(Arab. **فعل** id.).

(2) a *work* (*ἔργον*), which any one produces. **פעלי** the work of my hands (i. e. Israel), Isaiah 45:11. Specially used of divine punishments, Isaiah 5:12; Hab. 1:5; 3:2 (compare **מעשה** No. 3, a); used of the divine aid, Ps. 90:16.

(3) that which is produced by labour, Prov. 21:6; wages, Job 7:2; Jer. 22:13. Compare **פעלה** No. 2.

פעלה f.—(1) i. q. **מעשה** No. 1, an active noun: what any one does, performs (*bas ἔκτ*); *occupatio*

tion, Prov. 10:16; 11:18; Jer. 31:16. Plur. פְּעֻלוֹת the pursuits of men, Ps. 17:4.

(2) wages, Lev. 19:13; Ps. 109:20.

פְּעֻלָּתִי (for פְּעֻלַּתִּיהָ "the wages of Jehovah"), [Peulthai], pr. n. m. 1 Ch. 26:5.

פָּעַם — (1) TO STRIKE, TO BEAT, whence פָּעַם an anvil, and פָּעַמֹּן bell, also to strike with the foot, to tread, whence פָּעַם a step, a foot.

(2) Metaph. to impel, to urge any one (used of the Spirit of God), Jud. 13:25.

NIPHAL, to be agitated, disturbed, Gen. 41:8; Dan. 2:3; Ps. 77:5.

HITHPAEL, id. Dan. 2:1.

Derivatives, the two nouns immediately following.

פָּעַם f. (once masc. signif. 3. Jud. 16:28 [כ]) — (1) an anvil (see the root No. 1). Isa. 41:7.

(2) the tread of the foot (פְּעֻמָּה), hence a step, a footstep, Ps. 17:5, "that my footsteps slide not." Ps. 57:7; 119:133; 140:5. Trop. Jud. 5:28, "the steps of their chariots." And even a foot with which we tread. Plur. פְּעֻמוֹת artificial feet, Ex. 25:12. — As persons sometimes count by beats of hand or foot, hence —

(3) פָּעַם אֶחָד pr. one tread, or stroke is once, Jer. 6:3, 11, 14, and together, Isa. 66:8 (comp. the Arabic words *خطوة*, *مرة*, *دفعه*). Dual פְּעֻמִּים twice, Gen. 27:36. Plur. פְּעֻמֹּת thrice, Ex. 23:17, etc. פָּעַם כִּמְהַר פְּעֻמִּים how often? 1 Kings 22:16. פָּעַם וּשְׁנָיִם once and again, Neh. 13:20. הַפָּעַם (this time) now, Gen. 29:35; 46:30; Ex. 9:27; 10:17. הַפָּעַם ... כַּפָּעַם now as before (einmal wie das andere) Numb. 24:1; Jud. 16:20; 1 Sa. 20:25. הַפָּעַם ... הַפָּעַם now — now, Prov. 7:12.

פָּעַמֹּן m. a bell, so called from its being struck, Ex. 28:33; 39:25, 26.

פָּעַנָה see פָּעַנָה-פָּעַנָה.

פָּעַר with the addition of פָּה and בֶּקֶה (Job 16:10) TO OPEN THE MOUTH with a wide gape, as done by ravenous beasts, Job 16:10; by those who are in longing desire, Job 29:23; Ps. 119:131; poet. used of Hades, Isaiah 5:14. (Syr. *فعر*, Arab. *فعر* id.) Hence the pr. n. פָּעֹר and —

פָּעֹר 2 Samuel 23:35, [Paarai], pr. n. of one of David's captains, called more correctly, 1 Ch. 11:37, פָּעֹר.

פָּעַר — (1) pr. TO TEAR IN PIECES (auseinander-

reißen); compare the kindred verbs פָּצַח, פָּצַל, פָּצַם, פָּצַע, all of which have the primary sense of breaking in pieces, tearing apart, like the roots beginning with the letters פֶּצ, פִּצ. Hence to distend, to open, Eze. 2:8; Isa. 10:14; as in threatening (like beasts of prey), followed by פָּצַל Ps. 22:14; in mocking, followed by פָּצַל Lam. 2:16; 3:46; in speaking rashly, Job 35:16; Ps. 66:14; Jud. 11:35, 36.

(2) to deliver, to snatch away, Ps. 144:7, 10, 11. (So Syr., Ch., and Arab. *فسي* Conj. II. IV.)

פָּצַח — (1) TO BREAK, Arab. *نسخ*, *أثح*: to be cleft in pieces; see Piel.

(2) פָּצַח רִיבָה *erumpere júbila* (Terent. comp. *erumpere stomachum*, Cic., *rumpere questus*, Virg., *ρήξαι φωνήν*, Demosth.), to break out into joy, Isa. 14:7; 44:23; 49:13; 54:1; 55:12. Elsewhere פָּצַח רִיבָה Isa. 52:9; Ps. 98:4. (*أثح* to rejoice.)

PIEL, to break (bones), Mic. 3:3.

פָּצִירָה m. bluntness, being notched (בֶּסֶט חֲדָרִיתִּים), of cutting instruments, 1 Sa. 13:21. Arab.

פָּצִירָה a blunt and notched sword. Root פָּצַר.

פָּצַל only in Piel, TO STRIP OFF BARK, TO PEEL, Gen. 30:37, 38. Compare the cogn. פָּצַל. Hence —

פָּצִלוֹת f. pl. peeled places (on rods), Gen. 30:37.

פָּצַם not used in Kal.

PIEL, TO REND the earth, Ps. 60:4. Arab. *نصم* to break, *أثح*: to break off, hence to finish.

פָּצַע TO WOUND (pr. to cleave, to make a fissure, compare פָּצַע), Cant. 5:7; 1 Ki. 20:37; Deut. 23:2. Hence —

פָּצַע with suff. פָּצַעִי, plur. פָּצַעִים, const. פָּצַעִי m. a wound, Gen. 4:23; Ex. 21:25; Isa. 1:6.

פָּצַץ an unused root; i. q. פָּצַץ to disperse; hence —

פָּצִיץ ("dispersion"), [Aphses], pr. n. m. with art. 1 Ch. 24:15.

פָּצַר fut. פָּצַר pr. (see Schult. Opp. Min. p. 168) TO BEAT, TO MAKE BLUNT, i. q. Arab. *فطر* (whence פָּצִירָה, which see); hence to urge, to press, followed by פָּ of pers. — (a) with prayers (compare *obtundere precibus*), Gen. 19:3; 33:11. — (b) with a hostile mind, Gen. 19:9. Compare cognate פָּצַר.

HIPHIL, to strike on the mind; hence to be dull,

stubborn, 1 Sa. 15:23. Inf. used as a noun, הַפָּקֵד *stubbornness*, *ibid.*, coupled with קָדַר.

Derivative, מִצִּדָּה.

פָּקַד fut. פָּקֵד prop. (as I suppose), TO STRIKE UPON or AGAINST any person or thing (auf jem., etwas stoßen); cogn. roots, מָנַע, מָנַשׁ. Hence—

(1) in a good sense, *to go to* any person or thing—(a) *to visit* (besuchen), 1 Sam. 17:18, “and go to thy brethren (to enquire) לְשִׁלּוֹם as to (their) welfare.” Followed by פָּ of the present which a visitor brings with him (compare פָּ), Jud. 15:1.—(b) *to go in order to inspect and explore*; hence *to search*, Ps. 17:3; Job 7:18.—(c) *for the sake of inspecting, reviewing*; hence *to review, to number* a people, an army, Num. 1:44, seq.; 3:39, seqq.; 1 Ki. 20:15. Part. pass. מְפָקֵד those who are numbered, Num. 1:21, seqq.; 2:4, seqq.; Ex. 30:14 (compare Hothpa. and the noun מְפָקֵד); also, *to miss, to find wanting* in reviewing, 1 Sa. 20:6; 25:15; Isa. 34:16. (Æth. פָּקַר *to review, to number*.)—(d) *to go to any one to take care of him, to look after any one*, as a shepherd his flock, Jer. 23:2; God, men, Gen. 21:1; 50:24; Ex. 3:16; 4:31; 1 Sa. 2:21; Job 7:18. Sometimes *to look after any one again* (after an interval), Isa. 23:17; also, *to look to any one as expecting help*, Isa. 26:16. (Arab. فَعَدَ *to animadvert, to consider, to long for*. VIII. *to visit, to explore*.) Hence—

(2) causat. (i. q. Hiphil) *to cause any one to look after other* (persons or things), so that he should care for them, i. e.—(a) *to set any one over anything*; followed by an acc. of pers. and עַל Num. 4:27; 27:16; Jer. 51:27. Metaph. Jer. 15:3, “I will set over them four kinds,” i. e. I will lay four kinds of calamities. Absol. Num. 3:10; Deut. 20:9. Part. pass. מְפָקֵד officers, Nu. 31:48; 2 Ki. 11:15. Compare Niphal, Hiphil, and the noun מְפָקֵד. Followed by אִתָּ (אִתָּ) *to set with, to join to any one as a companion, servant* (jem. begeben, beordnen), Gen. 40:4.—(b) *to commit, to charge to the care of any one* (Aram. Pe. and Pa. *to command, to charge*); followed by עַל of pers. 2 Chr. 36:23; Ezr. 1:2. Job 36:23, “מִי פָקַד עָלָיו דְּרָבּוֹ” “who has commanded his way to him?” Job 34:13, “מִי פָקַד עָלָיו אֶרֶצָה” “who has charged him with the earth?” i. e. has committed the earth to his care. Compare מְפָקֵד *command*.—(c) *to deposit anywhere* (to commit to any one's care), 2 Ki. 5:24. Compare מְפָקֵד *deposit, store*.

(3) *to go to any one, in a hostile sense, to fall upon, to attack* (compare מָנַע No. 1, a); absol. Job 31:14; 35:15; Isa. 26:14; followed by עַל of pers. Isa. 27:3; chiefly used of God threatening the wicked,

Jer. 9:24; 44:13; followed by אֶל Jer. 46:25; Jer. 9:8; acc. Psal. 59:6. In other places the cause of punishment is assigned, as Hosea 12:3, לְפָקֵד עַל יַעֲקֹב “to punish Jacob according to their ways”; more often the sin to be punished is put in the acc. Exod. 20:5, פָּקַד עֲוֹן אֲבוֹתָם עַל בְּנֵיהֶם “punishing the sin of the fathers on the children.” Exod. 32:34; 34:7; Num. 14:18; Isa. 13:11; Hosea 1:4; 2:15; 4:9; compare 1 Sa. 15:2; Ps. 89:33, where mention of the person is omitted.

NIPHAL.—(1) pass. of Kal No. 1, c, *to be missing, to be lacking*, Num. 31:49; 1 Samuel 20:18, 25; 25:7, 21.

(2) Pass. of Kal No. 2, a, *to be set over*, Nehem. 7:1; 12:44.

(3) Pass. of Kal No. 3, *to be punished*, Isa. 24:22; 29:6; Nu. 16:29; Pro. 19:23.

PIEL, i. q. Kal No. 1, c, *to muster*, Isa. 13:4.

PUAL.—(1) *to be mustered*, Ex. 38:21.

(2) *to be lacking*; Isa. 38:10, “I shall be lacking the remainder of my days,” my friends will seek me in vain amongst the living.

HIPHAL, i. q. Kal No. 2.—(1) *to set any one over any thing*; followed by an acc. of pers. and עַל of thing, Gen. 39:5; 41:34; Num. 1:50; Jer. 1:10; 40:11; 1 Ki. 11:28; Jer. 40:5; 41:18; absol. 2 Kings 25:23. Metaph. Lev. 26:16 (compare in Kal, Jer. 15:3).

(2) *to commit, to charge, to the care of any one*; followed by עַל 2 Chron. 12:10; פָּקַד Psalm 31:6 followed by אִתָּ, prop. *to commit with any one* (as if to deposit with him), Jerem. 40:7; 41:10. Absol. Jer. 37:21.

(3) *to deposit any where*, Isa. 10:28; Jer. 36:20. HOPHAL מְפָקֵד part. מְפָקֵד.—(1) *to be set over*, 2 Ki. 12:12; 2 Ch. 34:10, 12.

(2) *to be deposited with any one*; followed by אִתָּ Lev. 5:23.

(3) *to be punished*, Jer. 6:6.

HITHPAEL, pass. of Kal No. 1, c, *to be mustered, to be numbered*, Jud. 20:15, 17; 21:9.

HOTHPAEL pl. הַתְּפָקֵדוֹת (for הַתְּפָקֵדוֹת), id.; Nu. 1:47; 2:33; 26:62; 1 Ki. 20:27.

Derived nouns, מְפָקֵד, מְפָקֵד, מְפָקֵד.

פָּקַד f.—(1) *muster, enumeration* (see the root 1, c), 1 Ch. 23:11.

(2) *care, oversight* (see the root 1, d), Job 10:12; specially *custody, ward*, i. q. מְשַׁמֵּר, מְשַׁמֵּר 2 Ki. 11:18; 2 Chron. 23:18; הַתְּפָקֵדוֹת house of custody, a prison, Jer. 52:11.

(3) *office, charge, oversight* (root 2, a), Num.

4:16; 2 Ch. 23:18; Psa. 109:8. Concr. *officers*, 2 Ch. 24:11; Isa. 60:17.

(4) *riches*, which any one lays up (by him), and guards, Isa. 15:7.

(5) *punishment* (see the root No. 3), Isa. 10:3; pl. Eze. 9:1.

פקדון m. *deposit, store* (see the root No. 2, c), Gen 41:36; Lev. 5:21, 23.

פקדוּת f. *oversight, office, charge*, Jer. 37:13.

פקוד m.—(1) *office, charge* (see the root 2, a), and concr. *an officer*, Eze. 23:23.

(2) *punishment* (see the root, No. 3), an allegorical name of Babylon, Jer. 50:21.

פקודים m. plur. *commandments, precepts* (of God), Ps. 103:18; 111:7.

פקח TO OPEN, specially with עינים the eyes, 2 Ki. 4:35; 19:16; Job 27:19, etc.; once used of the ears (Isa. 42:20). To open (one's) eyes upon any one (followed by על) is to observe him diligently, Job 14:3; to care for him, Zec. 12:4. Absol. to open the eyes, or to have them open, i. q. to be vigilant, diligent, opp. to lazy, drowsy, Prov. 20:13. Elsewhere God is said to open any one's eyes, in a double sense—(a) to restore sight to the blind, 2 Ki. 6:17, 20; Ps. 146:8; Isa. 42:7.—(b) to enable to see things, which otherwise are hidden from the eyes of mortals, Gen. 21:19; compare NIPHAL.

NIPHAL, to be opened (used of the eyes), Isaiah 25:5. Metaph. Gen. 3:5, 7.

Derived nouns, פקח-קוח, פקח.

פקח ("open-eyed," or ellipt. for פקחיה), [Pekah], pr. n. of a king of Samaria, in the time of Isaiah, B. C. 759—39, 2 Ki. 15:25, seqq.; 2 Chron. 28:6; Isa. 7:1.

פקח m. *open-eyed, seeing* (opp. to blind), Ex. 4:11; pl. trop. Ex. 23:8.

פקחיה ("whose eyes Jehovah opened"), [Pekahiah], pr. n. of a king of Samaria, B. C. 761—59; 2 Ki. 15:22, seqq.

פקח-קוח (more correctly with many MSS. in one word פקחקוח) *opening*, sc. of the prison, *liberation*, Isa. 61:1; comp. פתח Isa. 14:17. The use of the root פקח (cognate to פתח) is applied in Arabic also more widely than to the eyes and ears.

פקיד m. *an officer*—(a) as a civil officer, Gen. 41:34; Neh. 11:22.—(b) as a military, 2 Ki. 25:19.

פקע Syr. פقم, i. q. פקע TO BE CLEFT, BROKEN (plagen). Hence—

פקעות pl. f. *wild cucumbers, cucumeres asmini*, which, when lightly touched, break open, and cast out the seed, 2 Ki. 4:39. See Celsii Hierob., i. page 393, seq. And—

פקעים m. pl. id., as an ornament in architecture, 1 Ki. 6:18; 7:24.

פָּר & פָּר (the latter in pause and with disjunct. acc.) with art. הַפָּר, הַפָּרָה. Pl. פָּרִים m. *a bull*, especially *a young bullock*. (To this correspond Germ. *garr*, Notk. *Pharr, Phaare*, Anglo-Sax. *fear*, fem. *πάρης*, *gárfé*, and cogn. apparently, are פָּרָה; פָּרָה *veredus*, *vereb*,

פָּרָה, פָּרָה a horse, to which many more might be added from the Germanic languages; see Adel., ii. p. 727. Grimm, Gramm., iii. p. 328. It follows the analogy of a verb פָּרַר, and it might seem as if a young bull were so called from its ferocity; but all those nouns seem in their signification to approach nearly to the meaning of the roots פָּרַר, פָּרָה *ferre, cito ferri, vehi*, and a young bull appears to be so called from its being used to draw a cart; compare עָלָה and עָלָה. Often used of a yearling, Ex. 29:1; Levit. 4:3, 14; 8:2, 14, etc.; once of one seven years old, Jud. 6:25. It is used in apposition Psalm 69:32, שֹׁר פָּר "a bull an ox;" as distinguished from other bulls or oxen Isaiah 34:7, פָּרִים עִם אֲבִירִים "the young bullocks with the bulls." Metaph. used for a sacrifice, even when offered by the lips, Hosea 14:3. The fem. is פָּרָה which see.

פָּרָה i. q. פָּרָה (where see more).—(1) TO BEAR. (2) to bear oneself along swiftly, to run swiftly; whence פָּרָה.

HIPHIL, to bear fruit, Hos. 13:16.

פָּרָה [pl. פָּרָהִים], (once פָּרָה Jer. 2:24), comm. (m. Ps. 104:11, f. Jer. 2:24), *a wild ass*, so called from its running (as it is a very swift animal), Gen. 16:12; Job 6:5; 11:12; 24:5; 39:5. Syn. שָׂרִיר. See also Bochart, Hieroz. i. 3, c. 16; Rosenm. Bibl. Alterth. iv. 2, p. 158. An engraving of this animal (which is now very rare in Western Asia) has of late been given in Ker Porter's Travels, i. 459.

פָּרָה (i. q. פָּרָה "like a wild ass," perhaps in running), [Pirah], pr. n. of a Canaanite king, Jos 10:3.

פָּרָה f. pl. *branches*, see פָּרָה.

פרר m. 1 Ch. 26:18, and **פרר** 2 Ki. 23:11, a suburb. Very often found in Targg., in which also are found the forms **פרר**, **פרר**. An etymology may be vainly sought in the Phœnicio-Shemitic languages. It seems to me to be Persic, **باروار** or **برور** having a wall, from **بار** a wall, walls (compare above, **בר**), and the term. **وار**, **وار** having, possessing.

פרר—(1) TO BREAK OFF, TO BREAK IN PIECES, TO SEPARATE BY BREAKING. This is the original power of the biliteral **פר**, compare **פר**, **פר**, **פר**, **פר**, **פר**, **פר**, which are variously applied to the significations of dispersing (**פר**), letting go (**פר**), breaking forth (**פר**), expanding (**פר**), and also that of judging (**פר**). Compare as to the power of the similar syllable **בר**, under the word **בר**.

(2) to expand, e. g. wings, Ezek. 1:11; whence Syr. **פר** to fly, to flee away. Compare **פר**.

(3) to scatter, i. q. **פר**; whence **פר**.

NIPHAL—(1) to separate oneself, 2 Sam. 1:23; followed by **פר** Jud. 4:11, and **פר** from any one, Gen. 13:9, seq. Part. **פר** one separating himself from others, one who despises others, one who lives only for himself (Conberling), Prov. 18:1.

(2) to scatter selves, to be divided, Gen. 10:5, 32 (compare 25:23, and **פר** 9:19); Neh. 4:13.

PIEL, intrans. to go aside (for fornication), Hos. 4:14. (Arab. **فر** to go aside for purposes of devotion.)

PUAL, part. to be separated, singular (see Niphal, Prov. 18:1), Est. 3:8.

HIPHAL—(1) to separate, Gen. 30:40; Prov. 16:28; 17:9; followed by **פר** (compare **פר**) Ruth 1:17; 2 Ki. 2:11.

(2) to disperse, Deut. 32:8.

HITHPAEL—(1) to separate oneself, to be put asunder, Job 41:9; Ps. 22:15.

(2) to be dispersed, Job 4:11.

Derived nouns. **פר**...**פר**, and pr. n. **פר**.

פר with suff. **פר**, m. a mule, so called from the swiftness of its running, or else from its carrying (see the root No. 2, and above at **פר**), 2 Sa. 18:9; 1 Ki. 10:25.

פר f. a mule, 1 Ki. 1:33, 38, 44.

פר f. pl. grains of corn scattered in the ground for seed, Joel 1:17. Syr. **פר** grain.

פר m. a garden, a plantation, Cant. 4:13;

Neh. 2:8; pl. Ecc. 2:5. To this answers the Gr. **παράδεισος**, a word properly used of the plantations and places for animals which used to surround the palaces of Persian kings (Xenoph. Econ. iv. 13; Cyropæd. i. 3, 12; Polluc. Onomast. ix. 3, § 3). The origin of the word is, however, not to be sought for in Greek or in Hebrew, but in the languages of eastern Asia; compare Sansc. **paradēṣa** and **paradiṣa**, high ground, well tilled, Armen. **պարտիկ** a garden close to a house, laid out and planted for use and ornament (see Schroederi Dissert. Thes. præmissa, p. 56); whence have sprung the Syr. **פר** and Arab. **فردوس** (see Kamûs. i. p. 784).

פר (more rarely **פר** which see)—(1) TO BEAR. Besides the ancient Phœnicio-Shemitic language, this root is widely extended in the Indo-Germanic languages, see Sansc. **bhri**, to bear; Pers. **بار** a burden, Armen. **բերիլ** **bier-il**, to bear; Greek **φέρω**, **βάρος**, **βαρύς**; Lat. **fero**, **porto**; Gothic, **bair-an**; English, to bear; trans. to burden; Old Germ. **bâren**. See other forms under letter b. Hence—(a) to bear fruit, as a tree, a plant, Ps. 128:3; Deu. 29:17; Isa. 11:1. Part. fem. **פר** Isa. 17:6, and **פר** (for **פר**) fruitful, sc. tree, Gen. 49:22. Metaph. Isa. 45:8.—(b) to bear young, used both of human beings and beasts; to be fruitful, Gen. 1:22; Ex. 1:7; 23:30. (Compare Pers. **بار** fruit; Goth. **bairan**, **gebâren**, **barn**, child. But this signification is in part expressed in the Indo-Germanic languages by peculiar forms; Lat. **pario**, **fetum** and **fruges**, **fe-o**; whence **fetus**, **femina**, **secundus**, **fru-or**, **fruges**, **fructus**; Germ. **Börte**, a fertile region. In the Phœnicio-Shemitic languages is **פר**: to bear fruit, **פר**: fruit.)

(2) to be borne, to be borne swiftly, to run, used of a chariot (Germ. **fahren**, Ch. **פר** to run); whence **פר** a litter, a chariot. Compare **פר**, **פר**.

HIPHAL, apoc. **פר** to render fruitful, Gen. 41:52; to increase with offspring, Gen. 17:6, 20:48:4; Lev. 26:9.

Derivative, **פר**.

פר fem. of the noun **פר**—(1) a young cow, a heifer (**פָּרָה**), Gen. 41:2, seqq.; Num. 19:2, seqq.; also used of a cow yielding milk, Job 21:10; 1 Sam. 6:7, seqq.; bearing a yoke, Hosea 4:16. Metaph. "the kine of Bashan," is a name given to the luxurious women in Samaria, Am. 4:1.

(2) with the art. ("village of heifers"), [**Parak**], pr. n. of a town in the tribe of Benjamin, Jos. 18:23.

פרה (for **פִּרְהָ**), a mouse, so called from its digging; Arab. **فَارَس**. Hence **פִּירוֹת** mice, Isa. 2:20; if (as is commonly done) the words are read separately. But see **חִפְרָה** page CCXCVII, A.

פִּרְהָ see **פִּרְהָ**.

פִּרְהָ (i. q. **פִּרְהָ** "branch"), [*Phurah*], pr. n. m. Jud. 7:10, 11.

פִּרְוֹדָא ("grain," "kernel"), [*Peruda*], pr. n. m. Ezr. 2:55; for which there is **פִּרְיָא** Neh. 7:57.

פִּרְוִי pl. **פִּרְוִים** Est. 9:19 כתיב, i. q. **פִּרְוִים קרי**.

פִּרְוִחַ ("flourishing"), [*Paruah*], pr. n. m. 1 Ki. 4:17.

פִּרְוִים [*Parvaim*], pr. n. of a region where gold is obtained, 2 Chr. 3:6. Bochart regards it as the same as *Ophir*. I would rather regard it as signifying *oriental regions*, from the Sanscr. *pūrva*, former, before, oriental.

פִּרְוִר see **פִּרְוִר**.

פִּרְוִר m. a pot, so called from its boiling, see the root **פִּרְר** No. II, compare **פִּרְר** No. I [taken as from the latter, in *Thes.*]; Num. 11:8; Jud. 6:19.

פִּרְוִי an unused root. Arabic **فَرَز** to separate, to decide; cogn. to **פִּרְר**, where see. Hence—

פִּרְוִי m. a leader, an officer over soldiers, a commander (pr. deciding, judge), Hab. 3:14.

פִּרְוִוִן id. ["rule, dominion," *Thes.*], Jud. 5:7; with suff. **פִּרְוִוִּנוּ** verse 11.

פִּרְוִוִּת plur. f. plain and open regions, country, villages, opp. to fortified cities and to those in the mountains, i. q. **פִּקְעָה**. (Arab. **فَرَز** plain.) Eze. 38:11. Esth. 9:19, "the cities of the plain country," opp. to the metropolis, verse 18. Zec. 2:8, "Jerusalem shall be dwelt in without being walled."

פִּרְוִי m. villager, one dwelling in the country, Deu. 3:5; 1 Sa. 6:18; Est. 9:19.

פִּרְוִי ("belonging to a village," i. q. **פִּרְוִי**), *Perizzite*, pr. n. (LXX. *Περριζαῖος*); collect. *Perizzites*, a Canaanitish race, dwelling in the mountains of Judah, overcome by the Israelites, Josh. 11:3; 17:15 (their dwelling in the mountains need not set aside the etymology proposed, as their ancient abodes may have been in the plains); Gen. 13:17; 15:20; Ex. 3:8, 17.

פִּרְוִל Chald. m., i. q. Hebr. **פִּרְוִל** iron, Dan. 2:33 seqq.; 4:20; 7:7.

פִּרְחָ—(1) TO BREAK OUT, TO BURST FORTH.—(a) used of the young, as issuing from the womb (Arab. **فَرَح**; compare at the root **פִּרְחָ**); whence **אֶפְרוֹחַ**, **פִּרְחָח**.—(b) to sprout, to flourish, to bud forth, as a plant, Isa. 17:11; Job 14:9; to put forth buds, leaves, flowers, as a tree (*aushlagen*), Cant. 6:11; Hab. 3:17. Metaph.—(a) used of the flourishing and prosperous condition of a person or nation, Ps. 92:8, 13; Isa. 27:6.—(β) Hos. 10:4, "punishment shall bud forth like the poppy."—(c) to break out, as a leprosy, sore (Germ. *aushlagen*), Lev. 13:12, seqq.: 14:43; Exod. 9:9, 10.

(2) to fly, like the Chald., Eze. 13:20 (How this signification can be reconciled with that of budding forth, see under the syn. **פִּצֵּץ**.)

HIPHIL—(1) to cause to bud forth, or flourish (said of God), Isa. 17:11; Eze. 17:24.

(2) to put forth (to make) buds and flowers, as a tree, Psalm 92:14; Job 14:9. Metaph. Prov. 14:11.

Derivatives, **פִּרְחָ**, **פִּרְחָח**, **אֶפְרוֹחַ**, and pr. n. **פִּרְוִיחַ**.

פִּרְחָ with suff. **פִּרְחִי** m.. a sprout, shoot, of trees, Nah. 1:4; a blossom, a flower, Num. 17:23; Isa. 5:24; also an artificial flower, Exod. 25:33.

פִּרְחָח m., offspring of beasts; used in contempt of vile and wicked men (*Brut*), Job 30:12.

פִּרְטָ pr. TO SCATTER, TO STREW (kindred root to **פִּרְטָ**, **פִּרְרָ**); hence, to scatter words, to boast, to prate (Arab. **فَرَط**; with which Abulwalid suitably compares the syn. **נָשַׁר** to scatter; whence **נִשְׁרָ** a talkative man, a scatterer of words). Am. 6:5, **הַפְּרִיטִים עַל פִּי הַנָּבִל** "they chatter (sing foolishly) to the sound of the nabel." Hence—

פִּרְטָ m. something scattered. Hence Levit. 19:10, **פִּרְטָ בְּרִמְדָּךְ** "the scattered grapes (i. e. those fallen off) of thy vineyard;" as rightly rendered by the Syr., Chald., Vulg. In the Talmud it is used of the scattered grains of the pomegranate.

פִּרְיָ, in pause **פִּרְיָ**, with suff. **פִּרְיִי**, **פִּרְיָ**, but **פִּרְיָךְ**, **פִּרְיָם** Hos. 14:9; Eze. 36:8; and **פִּרְיָהֶם** Am. 9:14; Jer. 29:28, m. (from the root **פִּרְחָ**).

(1) fruit, whether of the earth and field (corn), Gen. 4:3; Isa. 4:2; Ps. 72:16; 17:34, or of a tree, Gen. 1:12, 29; whence **פִּרְיָ לָצֵד** fruit-bearing tree, Gen. 1:11. Metaph. used of the result of labour or

endeavour, the image often being preserved. Isaiah 3:10, "ye shall eat the fruit of your hands;" ye shall experience the results; Pro. 1:31; Jer. 6:19; 17:10; Ps. 104:13, "the earth is satisfied with the fruit of thy works;" i. e. it is watered with rain, which is the fruit of the sky and clouds. Pro. 31:16, פרי כפיים "the fruit of hands;" i. e. gain. Isa. 10:12, פרי-גלל ללב "the fruit of pride;" used of boasting. (2) *offspring*, Lam. 2:20; with the addition of נקטן Gen. 30:2; Deut. 7:13; 28:4.

פירא see פירא.

פריץ constr. פריץ Isa. 35:9; but pl. פריצים (of a form which should take dagesh, for פריץ) m. prop. *breaking, rending abroad*; used of wild beasts, Isa. 35:9; hence a *violent* (man), Ps. 17:4; Eze. 7:22; 18:10; Jer. 7:11; Dan. 11:14. Compare the root No. 3, a.

פרך an unused verb. — (1) *to break* (like the Chald.), *to break down, to crush* (Arab. فرك). Hence פרה.

(2) *to separate* (see at the root פרה); whence פרכת.

פרך m., *oppression, tyranny*; from the signification of crushing (compare פחן), Exod. 1:13, 14; Lev. 25:43, 46.

פרכת f. a *vail*, which, in the holy tabernacle, separated the holy place from the holy of holies, Ex. 26:31, seqq.; Lev. 16:2, seqq.; Num. 18:7, seqq.

פרם TO REND garments, Levit. 10:6; 13:45; 21:10. In the Talmud frequently; Syr. ܦܪܡܢ, to cleave. See at פרה.

פרמשה (Persic فرمشته "strong-fisted"), [Parnashta], pr. n. of a son of Haman, Esth. 9:9.

פרנה (perhaps for פנה "delicate"), [Parnach], pr. n. m. Nu. 34:25.

פרם TO BREAK, only in Kal in the phrase פרם לחם to break one's bread to any one; i. e. to distribute it, Isa. 58:7; and without לחם Jerem. 16:7. Compare פרש No. 1.

HIPIL — (1) *to cleave, to divide*. Levit. 11:4, ופרקה איננו מפרים "but cleaveth not the hoof," i. e. has not the hoof altogether cloven. Elsewhere —

(2) *and without פרקה* Levit. 11:3, 6, 7, 26; Deut. 14:7, a: and without פרקה is nothing more than *to have* (pr. to make or produce) a *cloven hoof*.

Derivatives, פרם, פרקה.

פרם in pause פרם pr. n. Heb. and Ch. *Persia, the Persians*, 2 Ch. 36:20, 22; Ezr. 1:1; 4:5, seqq.; 6:14; Daniel 5:28; 6:9, 13. Pers. پارس, فارس. Hence Gent. noun פרסי a *Persian*, Nehem. 12:22; and Ch. emphat. פרסיא Dan. 6:29.

פרם Ch. *to divide*, Dan. 5:25—28. Part. pass. פרם verse 28.

פרם m. a species of eagle, according to Bochart (Hiero. ii. 185) *aquila marina*, or *ossifrage*, Arab. كاسر breaking, Lev. 11:13.

פרסה f. a *hoof*, pr. *cloven* (see the root), Exod. 10:26; Zec. 11:16; hence also the hoof of a horse, Isa. 5:28; Jerem. 47:3. Plur. פרס. Zec. loc. cit. and ח—Isa. loc. cit.

פרסי a *Persian*, see פרם.

פרע — (1) TO LOOSE, TO LET GO. (Syr. ܦܪܥ id. Compare the roots, beginning with פר under the word פרה). Hence — (a) *to remit* a penalty, Ezek. 24:14. — (b) *to overlook, to reject* as counsel, admonition, Prov. 1:25; 4:15; 8:33; 13:18; 15:31. — (c) *to let the reins loose* to any one, *to let go unbridled*. Part. pass. פרוץ lawless, unbridled, Ex. 32:25.

(2) *to make naked* (from the idea of loosening, casting off, the garments), e. g. the head, Nu. 5:18, specially by shaving, Levit. 10:6; 21:10. Part. פרוץ made naked, naked, Lev. 13:45. (Chald. and Talm. id.)

(3) *to begin, ἀρχομαι* (from the idea of loosing and opening, compare ܦܪܥ), hence *to go before*. (Arab. فرغ to be on high, to be highest, to surpass others; but the primary idea is that of going before, and not that of height). Jud. 5:9, בפרע פרעות בישרא, well rendered by the LXX. Cod. Alex. and Theod. ἐν ἀρχᾷ ἀρχηγού, etc., "which (war) the princes of Israel began," pr. "went before in," placed themselves in the front of the battle (παρὶ ἡμῶν an die Spitze gestellt die Göttern). Opp. to התגבר העם the people followed willingly.

NIPHAL, pass. of Kal No. 1, c, *to become unbridled, lawless*, Prov. 29:8.

HIPIL — (1) i. q. Kal No. 1, *to loose*, i. e. *to dismiss from work, to cause to leave off*, followed by לו Exod. 5:4. (Arab. فرغ I. IV. to be free from labour).

(2) causat. of Kal No. 1, c, *to make unbridled, lawless*, 2 Ch. 28:19.

פרע m.—(1) *hair* (so called from the idea of shaving, see the root No. 2), Nu. 6:5; Eze. 44:20.

(2) a *leader, commander* of an army, so called from his going before, see the root No. 3. Pl. **פרעוֹת** (compare as to the sex of nouns of office, Lehrs. 468, 878), Deu. 32:42; Jud. 5:2. Arab. فرع a prince, the head of a family.

פרעה **Φαράω**, *Pharaoh*, a common title of the ancient kings of Egypt, until the Persian invasion. It is commonly put nakedly, like a pr. n. (Gen. 12:15; 37:36; 40:2, seqq.; 41:1, seqq., and so throughout the Pentateuch); more rarely with the addition of the words מֶלֶךְ מִצְרַיִם 1 Ki. 3:1; 2 Ki. 17:7; 18:21; sometimes with the addition of a particular name, as נָכוֹן פְּרָעָה Jer. 44:30.—**פרעה** **הַפְּרָעָה** Jer. 44:30.—**פרעה** **וְרֶכְבִּי** the chariots of Pharaoh, Cant. 1:9; either as received from Pharaoh, or made like Pharaoh's. This word properly signifies *king* in the Egyptian language, as was long ago observed by Josephus (Antiqu. viii. 6, § 2), and in Coptic it is written *pouro*, from *ouro* ruling, king, with the sign prefixed of the m. gen., whence *touro*, queen, *metouro*, dominion (see Jablonskii Opuscul. ed. de Water, i. 374. Scholz, Gram. Egypt., p. 12, 14; and the remarks on the orthography of this name in the enchorial inscriptions in Kosegarten, De Prisca Egyptiorum Literatura, p. 17); it was, however, so inflected by the Hebrews that it might seem to be a Phœnicio-Shemitic word, i. q. **פרע** prince (from the root **פרע**), with the addition of the termination הָ = הַ.

פרעש an unused quadriliteral root. Ethiop. ለረፈርፈ: to spring, to dance. Hence undoubtedly is—

פרעש m.—(1) a *flea*, so called from its springing [1 Sam. 24:15; 26:20]. Arab. برغوث Syriac **ܦܪܥܫܐ**.

(2) [*Parosh*], pr. n. m. Ezra 2:3; 10:25; Neh. 3:25.

פרעתון (perhaps "prince" from **פרע**) [*Pirathon*], pr. n. of a town of the Ephraimites, Jud. 12:15; Gr. **Φαραθών**, 1 Macc. 9:50. The Gentile noun is **פרעתי** Jud. 12:13, 15.

פרפר (prob. "swift," from **פר** to flee, **פרפר** to move, to agitate), [*Pharphar*], pr. n. of a small river, rising in mount Lebanon, and joining the Aman near Damascus. In Geogr. Nub., and now called النيجة, 2 Ki. 5:12.

פרץ fut. **יִפְרֹץ** TO BREAK. This primary power not only lies in the letters **פר** see **פרד**, but also in the syllable **רץ**, **ῥήσσω**, **reißen**, see at **רָם**. Corresponding to this root, but with a prefixed sibilant are the Gothic, *spreitan*, German *syreigen*, to *spread*. By softening the middle semivocal radical, there is formed the root **פּוּץ** (compare **דָּרַשׁ**, **דָּרַשׁ** for **דָּרַשׁ** etc.), and all of these have nearly the same significations. Gen. 38:29. Specially—

(1) TO BREAK DOWN, TO DESTROY (*niederreißen*), as a wall, Isa. 5:5; Ps. 80:13; Mic. 2:13; Ecc. 3:3; 10:8; Neh. 2:35; 2 Ki. 14:13, **וַיִּפְרֹץ בְּחֻמֹּת יְרוּשָׁלַם** ... "and he brake down in the wall of Jerusalem four hundred cubits." **עִיר פְּרוּצָה** a city with the walls broken down, Prov. 25:28; (compare as to the primary sense of the word **עיר** under that word).

(2) to *break asunder*, i. e. to *scatter, disperse* hostile forces, 2 Sam. 5:20; Ps. 60:3. Intrans. to *disperse, to spread itself abroad*, as a people, or a flock, Gen. 28:14; Ex. 1:12; hence to *increase* in number. Hos. 4:10, "they commit whoredom, **וְלֹא יִפְרְצוּ** but do not increase (in number);" Gen. 30:30; Job 1:10. Also used of a man whose riches increase, Gen. 30:43; used of a rumour spreading itself abroad, 2 Ch. 31:5. Metaph. to *be redundant, to overflow*, with an acc. of the thing (like other verbs of abundance). Pro. 3:10, **תִּירֹשׁ יִקְבֹּד וְיִפְרֹץ** "thy wine-press shall overflow with new wine;" others not so well, "thy wine-presses shall burst with new wine," for neither can the vat of a wine-press, nor yet the wine-press itself burst with plenty of new wine, which a cask or wine skin alone can. Comp. **פרץ** 2 Sa. 5:20; and syn. **פּוּץ** No. 3.

(3) to *break forth upon*, followed by **אֶ** *einbrechen auf jem.* Ex. 19:22, 24; 2 Sa. 6:8; 1 Ch. 15:13, seqq.; followed by an acc., Job 16:14. Also to *produce by breaking through*. Job 28:4, **וַיִּפְרֹץ** "he breaks (a mine) through;" i. e. he shafts into the ground. Hence—(a) in a bad sense, to *act violently* (whence **פּוּרִץ**), Hos. 4:2.—(b) in a good sense, to *be urgent* in prayers, followed by **אֶ** 1 Sa. 28:23; 2 Sa. 13:25, 27.

NIPHAL, pass. of No. 2; part. **נִפְרָץ** *spread abroad*, i. e. frequent, 1 Sa. 3:1.

PUAL, pass. of No. 1, *broken down*, Neh. 1:3.

HITHPAEL, to *break off*, i. e. to *separate oneself* from any one, 1 Sa. 25:10.

Derivatives, **פָּרִיץ**, **פָּרִיץ**, and —

פָּרִיץ m. pl. **פָּרִיץ** Amos 4:3, and **פָּרִיץ** Eze. 13:5.—(1) *rupture, breach* of a wall, 1 Ki. 11:27; Isaiah

30:13; Am. 4:3; Job 30:14, יִצְחָקִים רָחֵב בְּקִרְצָן rightly rendered by the Vulg. *quasi rupto muro irruerunt*, a metaphor, taken from besiegers who rush into a city through breaches in the wall, in great numbers and with great violence. From the same idea is the phrase עָמַד בְּקִרְצָן to stand in the breach, to repel the enemy, which would be the act of the bravest soldiers, who would expose their lives to most imminent peril, Eze. 22:30 (compare Eze. 13:5); Psalm 106:23.

(2) *dispersion*—(a) of enemies, slaughter, Jud. 21:15; Ps. 144:14. Hence פָּרַץ אֶנְזָא pr. n. of a place, 2 Sa. 6:8; 1 Ch. 13:11.—(b) a dispersion of water, a diffusion, 2 Sa. 5:20.

(3) *an irruption, invasion, violence*; Job 16:14, "he rusheth upon me פָּרַץ עָלַי פְּנֵי פָּרַץ violence upon violence."

(4) [*Pharez, Perez*], pr. n. m. Genesis 38:29; 46:12. Patron. פָּרִיצִי Nu. 26:20.

פָּרַק TO REND, TO BREAK (an onomatopoeic root, widely extended with the same signification in the Indo-Germanic languages, as Sanscr. *prah*, Lat. *frango*, Gothic *brikan*, ap. Keron. *prichan*, Germ. *brechen*, *brothen*, to break. In a softer form it is פָּרַךְ to break the knees, i. e. to bend them, and by casting away the labial, *phayrum*). Specially—

(1) *to break off*, followed by מַעַל Gen. 27:40.

(2) *to break or crush bones and limbs* (used of a wild beast), Ps. 7:3.

(3) *to break away, to liberate*, Psalm 136:24; Lam. 5:8 (Syr. *ܦܪܟܝܐ* id.).

PIEL.—(1) *to break off, to tear off*, Exod. 32:2; Zec. 11:16.

(2) *to break, or rend in pieces*, 1 Ki. 19:11.

HITHPAEL.—(1) *to be broken in pieces*, Ezek. 19:12.

(2) *to break, or tear off from oneself*, with an acc. Exod. 32:3, 24; compare Hebr. Gramm. ed. x. § 53. 3, d.

Derivatives, פָּרַק, פָּרַק, מִפְּרָקָת.

פָּרַק prop. *to break off*, as the Hebr.; hence, *to redeem* [to get deliverance from], Dan. 4:24.

פָּרוֹק const. פָּרוֹק *broth, soup*, Isa. 65:4 כְּחֵיב, so called from the fragments of bread (*brothen*), on which the broth is poured; compare Arab. مَفْرُوقَة food made of fragments of bread with hot oil poured on them. The same is פָּרוֹק, which see.

פָּרַק m.—(1) *violence, rapine* (so called from the idea of breaking in upon), Nah. 3:1.

(2) *a crossway*, so called from the idea of separating; compare Arab. فُرُق to separate, Obad. 14.

I. פָּרַר TO BREAK, TO BREAK IN PIECES (compare פָּרַר No. I). In Kal once inf. absol. פָּוֹר Isaiah 24:19 (although its form might be more correctly referred to פָּרַר No. I.)

HIPHIL הִפָּרַר (in Pause הִפֵּר Gen. 17:14), inf. הִפֵּר, with aff. הִפְרָקָם Lev. 26:15.—(1) *to break*, always used figuratively, as a covenant, Lev. 26:44; Isa. 33:8; Eze. 17:16; a law, Ps. 119:126.

(2) *to make void*, as counsel, 2 Sam. 25:34; Ps. 33:10, compare Job 5:12; Prov. 15:22; Isa. 44:25; *to declare void*, e. g. a vow, Nu. 30:9, 13; intrans. to be void, Ecc. 12:5. Hence—

(3) *to bring to nothing* (vernichten), *to take away*, as piety, Job 15:4; any one's right, Job 40:8; Ps. 85:5, הִפֵּר בְּעֵסְדִי עִמָּנוּ "take away (avert) thy anger which is with us" (towards us).

HOPHAL הִפָּרַר *to be made void*, Isa. 8:10; Jerem. 33:21.

POEL פִּוֹרַר *to divide* (the sea), Ps. 74:13.

HITHPOLEL הִתְפֹּוֹרַר *to be broken, cleft*, i. e. to quake (as the earth), Isa. 24:19.

PILPEL, *to shake* (compare Isa. 24:19), Job 16:18.

II. פָּרַר i. q. פָּרָה, פָּרָא TO BE BORNE SWIFTLY, TO RUN. Hence פָּרַרְר, which see [also in Thes. פָּרַר, פָּרַר].

פָּרַשׁ fut. יִפְרֹשׁ.—(1) i. q. פָּרַס, TO BREAK, TO BREAK IN PIECES, Mic. 3:3. לֶחֶם לְפָרַשׁ *to break* (to give) bread to any one, Lam. 4:4.

(2) *to expand, to spread out* (which comes from the idea of being broken apart and arranged, compare פָּרַץ auspreizen) ["Ch. *ܦܪܫܐ* id., Arab *نَشر* to spread upon the ground"], e. g. a garment, Num. 4:6, 8; a sail, Isa. 33:23; wings, Ex. 25:20; 1 Ki. 8:7; the hands, whether it be to pray (followed by לְ to any person or thing, Ex. 9:29, 33; 1 Ki. 8:38; ? Ps. 44:21), or to give bountifully, followed by לְ of pers. Prov. 31:20, or to seize, followed by לְ of the thing, Lam. 1:10. Metaph. Prov. 13:16, "a fool spreads abroad his folly," makes it manifest

(3) *to disperse*; whence—

NIPHAL, *to be dispersed*, Eze. 17:21.

PIEL פִּרַשׁ Isa. 25:11, fut. יִפְרֹשׁ *to spread out*, as the hands in praying to God, Isa. 1:15; 25:11; 66:3; Psalm 143:6. An unusual use is פִּרְשֵׁי הַיָּדִים *to spread forth with the hands*, Lam. 1:17 (compare הִפְסִיד בְּיָדָא, בְּשֵׁנִים and הִרְק שֵׁנִים).

(2) *to disperse*, Ps. 68:15; Zec. 2:10.
Derivative, **פָּרַשׁ**.

פָּרַשׁ prop. to cleave (see Hiphil); hence—(1) **TO SEPARATE, TO DISTINGUISH** (i. q. Ch. and Syr.; whence **פָּרַשׁ**, **פָּרַשׁ** a Pharisee, i. e. separated, singular).

(2) *to declare distinctly, to define*, compare **פָּרַשׁ** No. 2, Lev. 24:12.

(3) *to expand, to spread out*, specially the feet in riding on horseback (see **פָּרַשׁ**), compare the quadril. **פָּרַשׁ** and **פָּרַשׁ**.

NIPHAL, *to be dispersed*, Eze. 34:12, where, however, many copies, both MSS. and printed, have **נִפְרַשׁוּ**, which is more suitable to the usage of the language, see **פָּרַשׁ**.

PUAL, pass. of No. 2, *to be distinctly said*, Nu. 15:34; Neh. 8:8, "and they read in the book of the law **בְּפִרְשָׁם** (Vulg. *distincte*, i. e. word by word, Syr. faithfully), and they gave the sense, and they explained what they read," compare Ezra 4:18. Others (whose opinion has of late been defended by Hengstenberg, De Authentia Dan. p. 199) interpret this "with a translation," sc. in Chaldee; but see Gesch. d. Hebr. Spr. p. 45, 46; and note 51. See also the use of the noun **פָּרַשׁ**.

HIPHAL, *to pierce, to wound*, Prov. 23:32. (Syr. **فَرَسَ**, Arab. **فَرَسَ** id., **فَرَسَ** a goad.)

Derivatives, **פָּרַשׁ**, **פָּרַשׁ**, **פָּרַשׁ**.

פָּרַשׁ Ch. id. PAEL, part. pass. **פָּרַשׁ** *distinctly, accurately, word for word*, Ezr. 4:18. Vulg. *manifeste*. Syr. faithfully. See the Heb. **פָּרַשׁ** Pual.

פָּרַשׁ (of the form **פָּרַשׁ**), const. **פָּרַשׁ** Ezek. 26:10 (before a cop.); pl. **פָּרַשִׁים** (the Kametz remaining).

(1) *a horseman* (Syr. **فَرَسًا**, Arab. **فَارِس**), as properly so called, one who sits on a horse and not on an ass (Arab. **حَمَار**), or a camel (**رَاكِب**), Jer. 4:

29; Nah. 3:3; pl. **פָּרַשִׁים** Gen. 50:9; Ex. 14:9, seqq.; 1 Sa. 8:11, and very frequently. Isaiah 21:7, **פָּרַשִׁים** "a pair of horsemen" (*Paar von Reitern auf Assen*). Opp. to **רָכַב** **בְּחֹמֶר** those who ride on asses and camels, verse 9.

(2) *a horse*, on which a man sits (*Reitpferd*), which was also in Latin called *equus*, according to Gell. xviii. 5; Macrobian Sat. vi. 9 (comp. *equitare*, used of a horse running with a rider, Lucil. Ap. Gell. ibid.). It is manifestly distinguished from **סוּסִים** common horses which draw chariots. 1 Ki. 5:6, "Solomon had

forty thousand pairs of horses (**סוּסִים**), which ran in chariots, and twelve thousand steeds," i. e. horses for riding on. Eze. 27:14, "from Armenia came to thy fairs **סוּסִים** ו**פָּרַשִׁים** ו**מִדְּרִים** (common) horses, and horses for riding, and mules." (Here I formerly translated the word as slaves riding on the horses as grooms, *Bereiter zu den Pferden*). **פָּרַשִׁים** 2 Sam. 1:6, *horsemen*. Once (Isa. 28:28) it is used of horses treading out corn, but a rider sits upon these also. (Arab. **فَرَس**, Æth. **ἄῤῥῖ**: a horse.)

It may seem strange that I should derive the word for *horse* from that for *horseman*; but I am persuaded that we should thus regard it for the following reasons—(a) the authority of the points, since in the signification of *horses* also, it occurs **פָּרַשִׁים** (not **סוּסִים**).—(b) the analogy of the usage of language in Latin; and—(c) the etymology, which can only be given with any probability in this manner. **פָּרַשׁ** *horseman*, is easily derived from **פָּרַשׁ** to open the legs wide, which in Arabic is more fully expressed by **فَرَسَ** and **فَرَسَ**.

פָּרַשׁ with suff. **פָּרַשׁוֹ** m.—(1) *excrements, dung, faeces in the belly*, Exod. 29:14; Lev. 4:11; 8:17;

Mal. 2:3. Arab. **فَرَس**.

(2) [*Peresh*], pr. n. m. 1 Ch. 7:16.

פָּרַשָׁה (for **פָּרַשָׁה** verbal of Piel), *a distinct or accurate declaration*, Est. 4:7; 10:2. See the root No. 2.

פָּרַשָׁן Heb. and Ch. *an apograph, a copy* (of a letter), Ezra 4:11, 23; 5:6; 7:11. (In Targ. id. Syr. **فَرَسَان**. Of its origin I can give no account.) Another form of the same noun is **פָּרַשָׁן** Esther 3:14; 4:8.

פָּרַשְׁדָּן quadril. not used as a verb, Arab. **فَرَسْدَان** and **فَرَسْط** to distend, to spread out the feet, compounded of **פָּרַשׁ** which signifies the same (see No. 3, and **פָּרַשׁ**), and **פָּרַד** to spread out. Hence—

פָּרַשְׁדָּן ἄπ. λεγόμεν. Jud. 3:22, according to Targ. Vulg., Luth. *dung* (comp. **פָּרַשׁ** **הַפָּרַשְׁדָּנָה** "and there came out dung" from the wound; but the paragogic rather requires it to be understood of a place at which anything came out. I prefer, therefore, "and (the sword) came out between his legs;" see the root, and **פָּרַשׁ**. In the gender of the verb **פָּרַשׁ** there is no difficulty, as the verb is rather far from its noun (compare Heb. Gramm. § 144, note 1, *espri-*

dially the instance, *Zec. 13:7*. — LXX. Vatic. καὶ ἐξέλθεν ('Aδδ) ἡν προστάδα, as if הַפְּרָשָׁה were the same as הַפְּרָשָׁה verse 23, but nothing can be imagined more frigid than such a repetition, and it is clear that verse 23 passes on to something else. In like manner Ewald (*Heb. Gramm.* p. 519), interprets, *he* (Ehud) *went out* abroad (er ging ins Freie), comparing فرشد (see above, which does not avail much in this place), and פְּרוֹת country.

פָּרָשׁוּ quadril. TO EXPAND, TO SPREAD OUT, compounded of פָּרַשׁ No. 3, and פָּרוּ to expand (compare פְּרוֹת). *Job 26:9*. See פָּרָשׁ.

פָּרְשַׁנְדָּתָא [*Parshandatha*], Pers. pr. n. of one of the sons of Haman, *Esth. 9:7*. (The form savours of the Chaldee, and denotes interpreter of the law; but it was more probably a name of Persian origin, inflected in the Chaldee manner, perhaps روشن داده "given forth to light.")

פָּרַת an unused root, Syr. and Ch. to break, i. q. פָּרַשׁ. Arab. فَرَّتْ to be sweet (used of water); hence —

פָּרַת pr. n. *Euphrates*, a river of Syria which rises in the mountains of Armenia, and southward of Babylon unites with the Tigris, and empties itself into the Persian gulf, *Gen. 2:14*; *15:18*; *Deu. 1:7*; *Jer. 2:18*; *13:4—7* (where some incorrectly understand Ephrata). *Jer. 46:2*, and frequently; comp. **פָּרַת** No. 2, Gr. Εὐφράτης (from **פָּרַת**), Arab. فَرَات which also denotes *sweet water* (the water of the Euphrates is sweet and pleasant-tasted; comp. *Jer. 2:18*); see the root.

פָּרַת f. a fruit-bearing tree, see פָּרַת.

פָּרְתָמִים pl. nobles, chief men among the Persians, *Esth. 1:3*; *6:9*; the Jews, *Dan. 1:3*. A word of Persian origin, which is in the Pehlevi language *pardom*, first; (see Anquetil du Perron, *Zend-Avesta*, ii. p. 468); compare Sanscr. *prathama*, first. In the Zendic language, instead of this is used *peoerim* (compare Sanscr. *pura*, former, before that; *purāna*, old). From the former comes the Gr. *πρωτος*; from the latter, Lat. *primus*.

פָּשָׁה TO SPREAD (as the leprosy), *Levit. 13:7*, seqq. (Arab. نَشَا V., to be propagated (used of a disease); Aram. פָּשָׁה id. The primary idea is that of *going apart* and *spreading out*; a signification common to verbs beginning with the syllable פֶּשׁ, פֶּשׂ, פֶּשׁ,

פֶּשׁ (פֶּשׁ); commonly expressed in Latin by the prefix, *dis*, *di*).

פָּשַׁע TO STRIDE; followed by פָּ to *rush upon*, *Isa. 27:4* (Chald. פָּשַׁע id.). The primary idea is that of throwing apart and expanding the legs (see פָּשַׁע); whence פָּשַׁע and —

פָּשַׁע m. a step (from the idea of stepping), *1 Sam. 20:3*.

פָּשַׁק TO SEPARATE, TO OPEN WIDE (the lips), *Prov. 13:3*.

PIEL, to separate, throw apart (the legs), *Eze. 16:25*.

פָּשַׁח ἄπ. λεγόμεν. *Job 35:15*; which has been rendered (as indeed the context almost demands) *scelus*, by the LXX. and Vulg., as though it were the same as פָּשַׁע; and it may be examined by Grammarians, whether פָּשַׁח may not be for פָּשַׁע, פָּשַׁע, the פ at the end being cast away; like פָּשַׁע *Job 15:31* for פָּשַׁח. In former editions I rendered it *pride*, *ferocity*, comparing the root פָּשַׁח No. 1. Others, with the Hebrew doctors, take it to be *multitude*, sc. of sins. But these explanations are harsh, and I would rather replace פָּשַׁח.

פָּשַׁח only in Piel, TO BREAK IN PIECES, TO TEAR IN PIECES, *Lam. 3:11* (Aram. id.).

פָּשְׁחוֹר [*Pashur*], pr. n. — (1) of a priest, contemporary with Jeremiah, *Jer. 20:3*; *38:1*; to the signification of which allusion is made, loc. cit.; namely, *prosperity everywhere* (from פָּשַׁח Arab. نَسِمَ to be wide, ample; and פָּשְׁחוֹר round about). Opp. to פָּשְׁחוֹר. — (2) *Jer. 21:1*. — (3) *Ezr. 2:38*; *10:22*; *Neh. 7:41*; *10:4*.

פָּשַׁח fut. פָּשַׁח — (1) pr. TO EXPAND, TO SPREAD OUT, TO EXTEND (Syriac **פָּשַׁח**; Arabic **بَسَط**; cogn. to פָּשַׁח No. 1, 2); always intrans., to *spread oneself out*; used of hostile troops, *1 Ch. 14:9, 13*; of a swarm of locusts, *Nah. 3:16*; followed by פָּ of the land or people; to *rush upon*, to *attack* (in order to take booty), *Job 1:17*; *Jud. 9:33, 44*; also followed by פָּ *1 Sam. 27:8*; פָּ *2 Ch. 25:13*; *28:18*; accus. *1 Sam. 30:14*.

(2) to *put off* a garment (which is done with opening and unfolding it; as on the other hand a garment is bound together when put on; compare פָּשַׁח); followed by an acc., *Lev. 6:4*; *16:23*; *Cant. 5:3*, etc. Absol. פָּשַׁח *strip off* (garments) *1 Sam. 32:11*.

PIEL, to *cause to put off*, i. e. to *spoil* the slain, 1 Sam. 31:8; 2 Sam. 23:10; 1 Ch. 10:8.

HIPHAL, to *cause to put off one's garments*.—

(a) followed by an acc. of pers., to *strip* any one (jem. *außsiehn, entkleiden*), Hos. 2:5.—(b) followed by an acc. of the garment, 1 Sam. 31:9; Job 22:6.—(c) with two acc., to *strip* any one of any thing, Gen. 37:23; Num. 20:26, 28; or an acc. of the thing, and *acc.* of pers., Mic. 3:3 (comp. *acc.* Mic. 2:8); Job 19:9.

(2) to *flay* victims, Levit. 1:6; 2 Chron. 29:34; 35:11 (compare Mic. 3:3).

HITHPAEL, to *strip oneself* of clothing, 1 Sam. 18:4.

פָּשַׁע—(1) TO FALL AWAY, BREAK AWAY from any one, followed by *acc.* 2 Ki. 1:1; 3:5, 7 (properly TO BREAK a covenant entered into *with* him; just like the Germ. *mit jem. brechen*, to *break* with any one. Compare Arab. *فَسَقَ* to fail from; compare Aram. *פָּשַׁע* to break); 2 Ki. 8:20, 22. Specially to *turn away* from God. Followed by *acc.* Isa. 1:2; Jer. 2:29; 3:13; Hos. 7:13. Hence—

(2) to *sin*, to *transgress*, Prov. 28:21; followed by *acc.* (against) Hos. 8:1. Part. *פָּשְׁעִים* sinners (those who turn aside from God), Isaiah 1:28; 46:8; and frequently.

NIPHAL, recipr. of No. 1. Proverbs 18:19, *נִפְשָׁם* "brethren discordant," among themselves (*bie mit einander brechen*). Hence—

פָּשַׁע with suffix *פָּשְׁעִי* [plur. *פָּשְׁעִים*] m.—(1) *defection, rebellion*, Pro. 28:2.

(2) a *fault*, a *trespass*, Genesis 31:36; 50:17; especially, *sin, transgression* against God, Job 33:9; 34:6, 37; Psalm 32:1. It appears to be a stronger word than *חַטָּאת* Job 34:37. Plur., Prov. 10:12; Amos. 1:3, 6. Meton—(a) used of the penalty of transgression, Dan. 9:24 [?].—(b) used of a sacrifice for sin, Mic. 6:7 [?].

פִּשְׁרִי Chald. i. q. Hebr. *פִּתְרִי* TO EXPLAIN, TO INTERPRET, as visions, dreams, Dan. 5:16. (Arab. *فسر* id.).

PAEL, id., Dan. 5:12. Hence—

פִּשְׁרִי emphat. *פִּשְׁרִי* Chald. masc. *explanation, interpretation*, Dan. 2:4, seq.; 4:4, seq.

פִּשְׁרִי Hebr. id., Ecc. 8:1.

פָּשַׁח an unused root, perhaps i. q. Arabic *نَش* to shake up, specially to card cotton (see *Avic.*, in

Castell.), Syriac *ܦܫܚܐ* carding. [Instead of this root there is given in Thes. *פָּשַׁח*.] Hence—

פָּשַׁח [in Thes. *פָּשַׁח*] with suffix *פָּשְׁחִי* Hosea 2:7, 11; and *פָּשַׁח* plur. *פָּשְׁחִים* fem. (Isa. 19:9)—(1) *flax*, sing., Ex. 9:31; plur., Levit. 13:47, seq.; Deut. 22:11; Isa. 19:9; Jerem. 13:1. *פָּשְׁחִי הָעֵץ* Josh. 2:6, *flax of tree*, cotton (see the root), (both flax and cotton are also expressed in Syriac and Arabic by the same word, *ܦܫܚܐ*); but this is rendered by LXX., Vulg., Eyr., *stalks of flax*, prop. flax of wood, or flax wood, which would rather be called *פָּשְׁחִים*.

(2) a wick made of flax or cotton, Isaiah 42:3; 43:17. (Foster, *De Byssu Antiqu.*, p. 63, considers *פָּשַׁח* to be of Egyptian origin, from *𓂏𓂛𓂏𓂛*, prop. thread plant, with the art, *pi*).

פָּתַח fem. (Prov. 17:1; 23:8) with suffix *פָּתְחִי* plur. *פָּתִים* (from the root *פָּתַח*) a *bit*, a *crumb* of bread, a *morsel*, Gen. 18:5; Jud. 19:5, etc. Ps. 147:17, "he sendeth forth his ice *פָּתִים* like morsels (of bread);" compare Germ. *Stöcken*, used both of bread and snow.

פָּתַח with suff. *פָּתְחִי* Isaiah 3:17; pl. *פָּתוֹת* *interstice, space between*, Arab. *فوت*, from *فات* VI to stand apart from one another. (It sometimes follows the analogy of verbs *فَعَّ*, sometimes *فَعَّ* as in Arabic). Specially used of the space between the feet, i. e. *pudenda muliebria*, Isa. loc. cit. Figuratively *פָּתוֹת* the hollowed parts of hinges, 1 Kings 7:50.

פָּתְחִי see *פָּתַח*.

פָּתְחִי adv. (for *פָּתַח* from *פָּתַח* a moment, with the termination *ח* and *י* changed into *ח*), *euddenly, in a moment*, Josh. 10:9. It is also put after nouns in genit., as *פָּתְחִי פָּתַח* sudden terror, Proverbs 3:25; often after *פָּתַח* (with an intensive power) *פָּתְחִי פָּתַח* Nu. 6:9; *פָּתְחִי פָּתַח* Isa. 29:5; also transp. *פָּתְחִי פָּתַח* Isai. 30:13. With prefix *פָּתְחִי* 2 Ch. 29:36.

פָּתְחִי m. *delicate food, dainties* (of a king), Dan. 1:5, 8, 13, 15; 11:26. Syr. *ܦܫܚܐ* in Barhebr. and Ephr. id. Its Persic origin cannot be doubted, although it is explained in two different ways. Lorschach (*Archiv f. morgenl. Litt.* ii. 313) regards it as compounded of *پت* an idol, and *پاش*, food, as if food set out for deities (in *lectisternia*).

Buhien, on the other hand (in Symb. p. 23), writes it in Persic **پاد پاد** food of a father, i. e. of a king; this latter appears the preferable explanation. As to the word **פנ** **פנ** food, see above at that word. [But see Benfey.]

פִּתְּנָה m. a word of the later Hebrew (see Ch.), *sentence, edict*, Esth. 1:20; Ecc. 8:11.

פִּתְּנָה Ch. emphat. state, **פִּתְּנָה** m. — (1) *a word*, i. q. **λογος**, Dan. 3:16; hence *sentence, edict*, Ezr. 4:17; Dan. 4:14; *a letter, an epistle* (**λογος**), Dan. 5:7.

(2) *something, anything*, Ezr. 6:11. (Syriac **ܦܬܢܐ** id. The origin of this word is to be sought in Persic, in which **پیام**, **پیغام**, Pehlev. *pedam* is, a word, an edict, a mandate.)

פָּתַח — (1) pr. TO SPREAD OUT, TO OPEN. (Kindred are **פָּתַח**, **פָּתַח**, also the roots beginning with the letters **פ**, see **פָּתַח**. In the Indo-Germ. languages; compare Sanscr. *pad*, to spread out, Gr. *παράω*, *περάννυμι*, Lat. *pateo*.) Proverbs 20:19, **פָּתַח שִׁפְתָיו** "one who opens his lips," used of a garrulous man, whose lips are opening continually.

(2) intrans. *to be open*, figuratively *to be open and ingenuous in mind*, like children and young people (Arab. **بَحْر**; to be ingenuous, youthful); hence *to let oneself be persuaded*. Deu. 11:16, **פָּתַח לְבָבְךָ** "let not your heart be deceived." Job 31:27. Part. **פָּתוּחַ** simple, foolish, Job 5:2; fem. **פָּתוּחָה** Hosea 7:11.

NIPHAL, *to let oneself be persuaded*, Jer. 20:7; *to let oneself be enticed*, followed by **לָל** to any thing, Job 31:9.

PIEL **פָּתַח** — (1) *to persuade* any one (*πειθω*), Jer. 20:7; especially in a bad sense, 1 Ki. 22:20, seq.; Jud. 14:15; 16:5; 2 Sam. 3:25; hence *to entice, to seduce*, Ex. 22:15; Prov. 1:10; 16:29.

(2) *to deceive* any one, *to delude* with words (Gr. *ἀπαράω*, to which Greek etymologists commonly assign an incorrect derivation), Ps. 78:36; Prov. 24:28, **פָּתַחְתָּ בְּשִׁפְתֶּיךָ** "wilt thou deceive with thy lips?" i. e. deceive not, see **פָּתַח** No. 1, a.

PUAL, i. q. Niphal, *to let oneself be persuaded*, Prov. 25:15; *to let oneself be deceived*, Eze. 14:9; Jer. 20:10.

HIPHAL, *to cause to lie open*, Gen. 9:27, **פָּתַח אֱלֹהִים** "may God concede an ample space to Japheth." a paronomasia is observable in these words.

Derived nouns, **פָּתוּחַ**, **פָּתוּחָה**, Chald. **פָּתַח**, pr. n. **פָּתַח**, and —

פָּתוּחָה ("ingenuousness of God" = holiness, simplicity? unless it rather be for **פָּתוּחָה** "man of God") [Pethuel], pr. n. m. Joel 1:1.

פָּתוּחָה m. 2 Ch. 2:13; Zec. 3:9; pl. **פָּתוּחָהִים** sculpture, engraving, Ex. 28:11, 21, 36; 39:6; 1 Ki. 6:29. See the root, Piel No. 4.

פָּתוּחָה ("interpretation of dreams," perhaps i. q. **בֵּית פָּתוּחָה** house, or habitation of the *ἐνερπιδολα* ["perhaps i. q. Ch. **פָּתוּחָה** table"]), [Pethuc], pr. n. of a town on the Euphrates, where Balaam dwelt, Num. 22:5 (compare 23:7); Deut. 23:5.

פָּתוּחָה i. q. **פָּתַח** a bit, morsel, Eze. 13:19.

פָּתַח — (1) TO OPEN (Syr., Arab. **فَتَحَ**, **فتح**, **فتاح**), id., compare the kindred roots **פָּתַח** and **פָּתַח**, as the eyes, 1 Ki. 8:29 (compare **פָּתַח**; a door, Jud. 3:25; a book, Neh. 8:5, etc. Specially the following phrases are to be noticed — (a) **פָּתַח אִתּוֹ פִּי** *to open the mouth*, whether it be to eat, Eze. 3:2, or to sing, Ps. 78:2; or to speak, especially after silence, Job 3:1; 33:2; hence *to speak, to utter words*, Prov. 31:8; Ps. 109:2, and, on the other hand, *not to open the mouth*, i. e. to be silent, Ps. 39:10; Isa. 53:7. Different from this is — (b) *to open any one's mouth* (said of God), i. e. to cause one to speak who had been dumb, Num. 22:28, or not fluent, Eze. 3:27; 33:22. — (c) *to open any one's ear*, i. e. to reveal to him, used of God, Isa. 50:5, compare 48:8. — (d) *to open one's hand* to any one (followed by **לְ**), i. e. to be liberal towards him, Deut. 15:8, 11. — (e) Cities which surrender are said *to open* (sc. their gates) to the besiegers, Deu. 20:11; 2 Ki. 15:16. — (f) *to open corn*, a bold figure for to open the granaries, to sell the grain, Am. 8:5.

(2) *to let loose*, as a sword, i. e. to draw it, Ps. 37:14; Eze. 21:33; a captive (to free from prison), Isa. 14:17.

(3) *to begin, to lead in* (tröffen), e. g. a song, Ps. 49:5.

NIPHAL — (1) *to be opened*, Gen. 7:11; Isa. 35:5; Eze. 1:1.

(2) *to be loosed*, used of a girdle, Isa. 5:27; *to be set free*, used of a captive, Job 12:14.

PIEL — (1) *to open*, i. q. Kal, Job 41:6, and intrans. *to open oneself*, Cant. 7:13 (of a flower); *to be opened* (used of the ear), Isa. 48:8.

(2) *to loose*, as bonds, Job 30:11; 38:31; 39:5; Ps. 116:16; a girdle, Ps. 30:12; Isaiah 20:2, etc. Part. **פָּתוּחָה** one who looses, sc. a girdle, used of a warrior taking off his armour after a battle. Also

followed by an acc. of pers. whose bonds are loosed, Jer. 40:4; or whose girdle is loosed, Isa. 45:1.

(3) to open the ground with a plough, to plough, Isaiah 28:24; and (what is similar to this)—

(4) to engrave, to carve, wood, 1Ki. 7:36; precious stones, Ex. 28:36; also used as to ornamental stones for building, Zec. 3:9.

PUAL, pass. of Piel No. 4, Ex. 39:6.

HITHPAEL, to loose oneself (from bonds), Isaiah 52:2.

Derived nouns, פתח—פתחיה, פתחה, פתחה, פתחה, פתחה, and pr. names פתחיה, פתחה, פתחה.

פתח Ch. to open, Dan. 6:11. Pret. pass. Dan. 7:10.

פתח with suff. פתחי, plur. פתחים, const. פתחי, m. an opening, entrance; hence פתח אשר העיר at the entrance of the gate of the city, Josh. 20:4; Jud. 9:35; compare Prov. 1:21. פתח עינים in the gate of (the town or village of) Enaim, Gen. 38:14. Hence—

(1) a door, of a tent, Gen. 18:1; of a house, Gen. 19:6, 11; of the temple, 1Ki. 6:8. Acc. פתח at the door, Gen. locc. citt.; and after verbs of motion, Job 31:34; where also there is פתחה Gen. 19:6.

(2) the gate of a city, Isaiah 3:26. Metaph. the gates of the mouth, Pro. 8:34; a gate of hope (used of the valley of Achor), Hos. 2:17.

פתח m. declaration, opening, open and perspicuous statement, Psalm 119:130. (Syr. פתח Aphel, to declare, to illustrate. Arab. Conj. X. id.)

פתחה const. פתחה m. opening (of the mouth), Ezr. 16:63; 29:21.

פתחיה ("whom Jehovah looses," i.e. has set free), [Pethahiah], pr. n. m. 1 Chron. 24:16.—(2) Ezr. 10:23; Neh. 9:5.—(3) Neh. 11:24.

פתח, in pause פתח ["also without pause, Pro. 9:4, 16; 14:15"], plur. פתחים Prov. 1:22, 32, and פתחים Pro. 1:4; Ps. 116:6, m.

(1) simplicity, folly (see the root No. 2), Prov. 1:22

(2) concr. a silly person, one easily persuaded and enticed, Pro. 7:7; 22:3; 27:12; Psalm 116:8; specially, a credulous person, Pro. 14:15; unskilful, Psalm 19:8.

פתח m. Ch. with suff. פתחי breadth, Dan. 3:1; Ezra 6:3.

פתחיה ἀπαξ λεγόμεν. Isaiah 3:24, prob. a large cloak, such as used to be made of a round form;

comp. of פתח i. q. Ch. פתח breadth, and פתח round, or i. q. Ch. פתח a cloak.—LXX. χιτών μεσποπυρρος. Vulg. fuscina pectoralis. Those who adopt the latter rendering regard the word as being compounded of Ch. פתח linen, and פתח thread, cord; but this does not appear suitable. [In Thes. it is supposed to be compounded of "פתח and פתח i. e. a variegated garment for festive occasions."]

פתחיה f. fatuity, foolishness, concr. used of a foolish woman, Pro. 9:13.

פתחיה plur. פתחיות drawn swords, Ps. 55:22. Compare the root No. 2.

פתח m. (from the root פתח), a thread, a line, Nu. 19:15; Jud. 16:9; used of a string by which a seal-ring was suspended, Gen. 38:18, 25.

פתח not used in Kal. Arab. and Æth. to twist, to twine, to spin. See פתח.

NIPHAL—(1) TO BE TWISTED; metaph. to be crafty, deceitful, 1Ki. 8:8; Job 5:13.

(2) to wrestle (which is done by twisting the limbs together), Gen. 30:8. See פתח.

HITHPAEL, to act perversely or deceitfully, Ps. 18:27. As to the form פתח 2 Sam. 22:27, see Analyt. Ind.

Derivatives, פתח, פתח, pr. n. פתח, and—

פתח m. perverse, deceitful, Deu. 32:5.

פתח [Pithom], pr. n. of a city of Lower Egypt, situated on the eastern bank of the Nile, Ex. 1:11; Greek Πάρονος, Herod. ii. 158; Steph. Byz., and omitting the syllable pa (which expresses the Egyptian article), Πάρον, Itin. Anton. page 163, Wessel. Egypt. Πάρον, and with the art. Πάρον-Πάρον, signifies a narrow place, surrounded by mountains; see Champollion, L'Egypte sous les Pharaons, ii. page 58, seqq.

פתח an unused root.—(I) i. q. פתח, פתח to be strong, firm; whence פתח a threshold.

(II) prob. i. q. פתח to twist; hence—

פתח plur. פתחים m. a viper, an asp, Arab. بطن Isa. 11:8; Ps. 58:5; 91:13.

פתח an unused root. Sam. i. q. פתח to open. Hence—

פתח prop. the opening of the eyes; hence, a moment (Germ. Augenblick). Hence, adv. in a moment, i. e. suddenly, Pro. 6:15; 29:1. Other instances, see under פתח, which is derived from this word. פתח Nu. 35:22, unexpectedly, i. e. fortuitously.

פִּתְרוֹ fut. **יִפְתֹּר** TO INTERPRET a dream, Gen. 40:8, seqq. (In Chaldee, which is generally averse to sibilant letters, there is used in this sense **פִּשֵּׁר**, which see. *Æthiopic* **ፈገገ**). Hence, pr. n. **פִּתְרוֹר**, and—

פִּתְרוֹן m. *interpretation*, Gen. 40:5, 12; plur. Gen. 40:8.

פַּתְרוֹס [*Pathros*], pr. n. of *Upper Egypt*, as used by the people themselves, which is sometimes distinguished from **קִצּוֹר**, **קִצְרִים**, which (see under those words) in a narrower sense designate Lower Egypt, Isa. 11:11; Jer. 44:15; Ezek. 29:14 (where

Pathros is called the native land of the Egyptians) Eze. 30:14. LXX. give it well *Παθούρης*, i. e. Egypt. **Παθούρη** southern region. By the modern Copts the same country is called **ΠΑΡΗ** southern region. Gent. n. plur. **פַּתְרוֹסִים** Genesis 10:14; see Jablonskii *Opuscul. ed. de Water* i. p. 198; J. D. Michaelis *Spicileg. Geogr.* i. p. 271—74.

פַּתְרוֹשָׁן see **פַּתְרוֹשָׁן**.

פָּתַת TO BREAK ["to part in pieces"], (*Arabic* and *Æth. id.*), Lev. 2:6. Hence the nouns **פֶּתַח**, **פְּתוּחַ**; compare also **פָּתַח**.

צ

Tzade, the eighteenth Hebrew letter; as a numeral *ninety*.

In the Arabic alphabet there are two letters which answer to the Hebrew **צ**, **س** *Zad* or *Sad*, a sibilant letter, and **ض** i. e. *d* or *t* with a light sibilant sound; this latter sound is nearly approached by **ظ** *t* pronounced from the bottom of the palate near the throat, which might be called *cerebral*, as it is by the Sanscrit grammarians. On this account the significations of some of the Hebrew roots differ, according to whether they are written in Arab. with the letter **س** or **ض** (see **צָלַל**); but, however, it commonly happens that such roots are of the same origin, and are in themselves closely connected together; compare **צָרַר** and **صَر**.

The cognate letters are—
(a) **ס**, which in Aramaean is commonly put for the Hebrew **צ**; compare in the Hebrew language itself the roots **נָצַר** and **נָסַר**, **צָהַר** and **נָהַר**, **צָבַע** and **נָבַע**.
(b) more rarely **ד**; comp. **צָבַב** and **דָּבַב** Arab. **دَابَّ**.

(c) the sibilants **ז**, **שׁ**, **ס**; compare **עָלָן**, **עָלָה**, **עָלָה**, **עָלָה**.
(d) **ע**, as to this interchange, see p. DCXVIII, A, and—
(e) the affinity is remarkable (but it can be proved by not a few examples) which this letter has with the palatals; however this be explained, it is perhaps similar to the propensity in Sanscrit for the gutturals (*k*, *g*) to change into the palatals (*tsh*, *dsh*).

Instances are **צָהַב** **صَبَّ** **καχάω**, **צָנַח** and **جَنَحَ** to descend, to bow down; **צָלַל** No. II. i. q. **جَلَلَ**; whence **צָלַל** i. q. **جَلَلَ**, and **צָלַל** No. III. to tinkle (*grillen*, *schallen*), **צָלַל** a rattle (*schelle*), **צָרַב** i. q. **جَرَب**; **צָרַב** and **جَرَب** to be bowed down; **צָרַב** and **جَرַב** to creak

(*ῥῥῥ* **κάνθαρος**, *cantharus* = *canalis*); **צָעָה** *Æth.* **ከረ** to incline (a vessel), to pour out, **קָצַח** prob. i. q. **קָצַח** to be prosperous; **קָצַר** and **קָצַר** to heap up, to make a heap, hence to bury, etc.

צָאָה f. (with Tzere impure) *excrements*, *filth*, *dung*, Eze. 4:12; Deut. 23:14; for **צָאָה**, from the root **צָאָה**, to go out, for to be cast out (*εκπορεύομαι*, Mark 7:19); compare **צָאָה** No. 2; **צָאָה** and **צָאָה**.

צָאָל an unused root; Arab. **ضَال**, to be thin, slender; Med. Ye **ضَال** **ضَالَة** it denotes the wild prickly lotus, which often forms the lair of wild beasts in the desert; Arab. **السدر**; see Schult. on Job, p. 1159. Hence—

צָאָלִים m., Job 40:21, 22; rendered by Abulwalid, Schultens, and others, the *wild lotuses*. But others regard **צָאָלִים** as being used, in the Aramaean manner, for **צָאָלִים** shades, i. e. shady trees; like **צָאָר** Aram. **ضَام**, **ضَام** Aram. **ضَام**; compare Hebr. **צָאָר** No. II. So Vulg., Syr., Aben Ezra.

צָאָן an unused and uncertain root. Arab. **ضَان**, is to abound with sheep and goats; but this is a denom.

צָאָן for **צָאָן**; as Psa. 144:13 כְּחֵיב; comm. (see note) a collect. noun, *flocks*, *small cattle*, i. e. *sheep* and *goats* (So Arab. **ضَان** **ضَان** is wool-producing cattle, opp. to goats; but **ضَان** **الجبلي** denotes, however, the wild goat. For sheep and goats = **ضَان** they commonly use **ضَان**; Syr. **ضَان** id.), Gen. 4:2; 26:14; 29:2; and very frequently. Opp. to **צָאָר** herds, which